e LUTHERAN

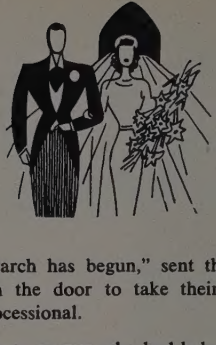
HONORED BY PRESIDENT

Dr. Stiebeling (left) gets U.S. award

Vol. 41, No. 24

MARCH 18, 1959

FOOLISH BRIDESMAID



AS THE STRAINS of the wedding march began, I took my place in the chancel. A side door opened and the groom, a bit stiff and self-conscious but beaming, entered with the best man close behind. And there we stood watching.

ALL EYES then turned down the aisle for the entry of the first bridesmaid. The organ played, but no bridesmaid appeared. More anxious glances, but still no bridesmaid. Having assured myself that there were no bridesmaids in the narthex, I made a hasty exit from the chancel and hurried, robe flying, to the room where the bride was to dress.

Oblivious to time, the bride and her attendants had just finished dressing when I poked my head in. My frantic, "The wedding march has begun," sent them rushi through the door to take their places f the processional.

A CLOSE FRIEND who had helped the bri dress stood aghast—no make-up on, only duster in place of a wedding dress. Thou the wedding proceeded without further i terruption, one friend of the bride sto outside, watching from a distance. T hour had come, but she was not prepare

Unlike five bridesmaids of old who miss a wedding because they had not prepar for any delay, Miss Bridesmaid of tod missed the wedding because she had be busy getting someone else ready. Could be true that time, tide and the Kingdom God wait for no one—not even the bus

—PHILIP L. WAHLBERG

The LUTHERAN *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Direc Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; the Rev. Ernest J. Hoh, Litt secretary; Rev. Willard D. Allbeck, Ph.D., D.D., Edmund C. Arnold, Donald T. Forsythe, L.H.D., William Keister, W. Emerson Reck, LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D.

PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylv H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Harry B. Ward, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1959 by the United Lutheran Publication House. Printed in U. Second Class Postage Paid at Philadelphia, Pa.

THIS WEEK in The LUTHERAN

FUKUDA'S FAITH LEADS TO MINISTRY - - By Jack Biemiller 11
Japanese student overcame hardship, is preparing to become pastor

PEOPLE LISTEN TO THIELICKE - - - By Kristaps Valters, Jr. 15
A German theologian draws crowds with a message for everyday life

ESKIMOS KEEP THE SABBATH - - - By Marjorie Vandervelde 18
An impromptu meeting made up for the canceled morning service

NEWS

Church in the News - - - - - - - - - - - - - - - 4

Washington: Proxmire vs. Johnson - - By Robert E. Van Deusen 10

Overseas: Norway - - - - - - - - - By Knut Jordheim 30

News in the Churches:

Central States - Martin Schroeder 32
Illinois - - John E. Cooperrider 34
New York:
Albany - Clayton G. Van Deusen 38
New Jersey - Ralph I. Shockey 39
Pennsylvania:
Pittsburgh - Luther E. Fackler 42
Williamsport - Robert E. Picking 40
Texas-Louisiana - James Vorkoper 36
Western Canada - E. G. Goos 46

Church Woman Honored by President Eisenhower - - - - - - 37

FEATURES

Five Make a Family: Welcome News - - - - - - - - - - 21

Worship Notebook - - - - - - - - - By Edgar S. Brown, Jr. 23

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 24

Guide to Bible Study: The Letter to the Hebrews - By Robert A. Bartels 26

Books - - - - - - - - - - - - - - - - - - - 28

In Conclusion - - - - - - - - - - - - - - - - - 50

COVER PICTURE. Dr. Hazel K. Stiebeling, nutrition expert and prominent Lutheran churchwoman, receives Gold Medal for Distinguished Federal Civilian Service from President Eisenhower as Civil Service Commissioner Harris Ellsworth reads citation. Story on page 37.

THE CHURCH IN THE NEWS

Lutheran merger plans advance

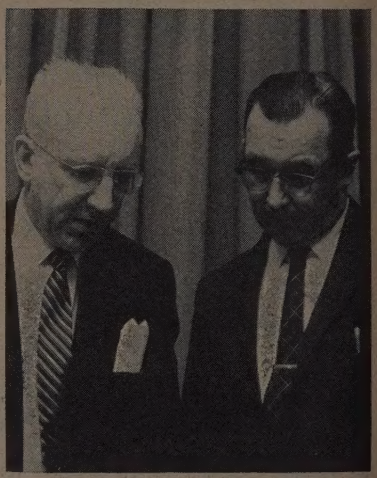
In eight and a half hours the 46 members of the Joint Commission on Lutheran Unity went through a proposed constitution of a merged church and found two-thirds of it satisfactory. The commission is at work on plans for uniting four churches, including the United Lutheran Church in America.

Chief reason why the merger meeting held Mar. 5-7 in Chicago made rapid progress was that the constitution committee had done its homework. The 21-article document was the fourth draft the committee had produced for its own criticism and revision. "There may be a dozen drafts before we come to the end," said Dr. Franklin Clark Fry, the committee chairman.

One board added, one omitted

A United Lutheran Church suggestion, debated at the Dayton convention last October, was that a board of social missions be included in the new church, instead of two commissions (inner missions, social action). The suggestion was adopted at the JCLU meeting this month. It may be called the Board of Social Missions and Social Action unless someone finds a way to abbreviate the title.

The Dayton convention also asked the JCLU to consider establishing a board of deaconess work in the new church. Only a half-dozen JCLU members at the meeting this month favored this. They left deaconess work as a responsibility of a Board of College Education and Church Vocations.



Dr. Malvin H. Lundeen (left, Augustana pastor) was re-elected chairman of JCLU. Rev. Raymond W. Wargelin, president of Suomi Synod, is JCLU vice chairman

Augustana wants more boards

Main outlines of the proposed new church had been described in a report made last year to the four denominations planning the merger. But a long list of new proposals had been prepared at a recent meeting of Augustana Church leaders.

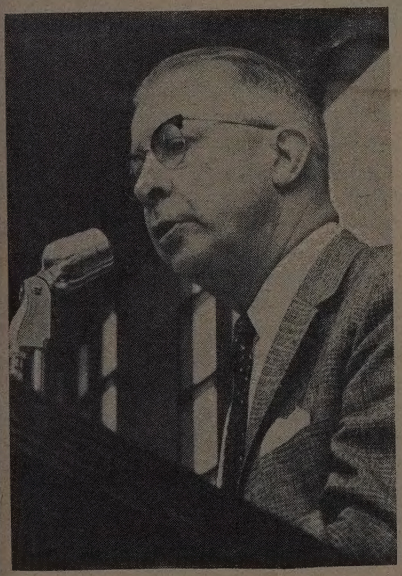
A board of youth work and a board of stewardship were recommended by the Augustana Church president, Dr. Oscar A. Benson. The youth program in the United Lutheran Church is directed by the Luther League's executive committee

(top age limit, 25). Some at the Chicago meeting thought older people should share in this responsibility. Judge James F. Henninger said that letting youth manage youth work is "a calculated risk" which he favored.

The Augustana proposals were sent to a committee for more study.

The 21 articles

Like all church constitutions, the document proposed as the basic law of the new church begins with "the name of this church" (not yet agreed on), the confession of faith, membership, objects and powers, congregations, ministers, synods, conventions, officers, and so forth.



Dr. O. V. Anderson (Augustana) reported on magazines to be authorized by new church, recommended "a periodical for the service of the common life and at the average level of the people" and "a reflective journal of opinion . . . aimed at the clergy and concerned laity."

Chief agency to act for the church between the biennial conventions is an executive council of 33 members. Augustana spokesmen wanted a guarantee that members of the council would be chosen from all areas of the new church. Dr. Conrad Bergendoff suggested that not more than two persons from one single synod might be members.

This point was referred back to the committee. The rule was that if as many as a dozen men on the 46-member unity commission objected to any clause in the proposed constitution, the section would go back to the committee for further consideration. About two-thirds of the constitution got provisional approval at the Chicago meeting, and the rest will be restudied.

Among points raised was whether a retired minister must be a member of the synod on whose territory he lives (there might be a good many in Florida) or keep his membership in the last synod where he served as a pastor.

Another question was whether a minister in general work (such as a chaplain at an army post) should be required to have membership in a congregation of the new church. There might not be any congregation of this church near by. It was proposed that he might belong to the nearest Lutheran church.

Church and synod

A fundamental difference between the proposed new church and the present ULC is in authority of the church over congregations and synods. In approving men for the ministry a committee of the synod which examines the candidate shall include a minority of members designated by the church's executive council.

Dr. Dwight F. Putman of the ULC Central Pennsylvania Synod queried whether this is "structurally necessary."

He said it "does not express mutual confidence" and has "disturbing implications." The commission expressed no desire to reconsider the question.

Geographical boundaries

Maps of the United States and Canada had been marked up a dozen times in outlining boundaries of the 31 synods of the proposed church. This month the unity commission faced the question of whether there ought to be two synods in New York (metropolitan New York City, upstate). The two-synod plan got tentative approval.

Dr. Charles M. Cooper of the Ministerium of Pennsylvania argued against putting Delaware congregations in the Maryland Synod. A proposal to place East Tennessee congregations in the Virginia Synod was discussed. Proposal to combine midwestern states including Kansas and western Missouri with the Rocky Mountain states was presented to the commission.

The boundary questions go back to committee for more map drawing.

Larsen heads merger body

Heading the commission which is planning the merger of the American, Evangelical and United Evangelical Lutheran churches had been Dr. Tillman M. Sogge, who died in December of a heart attack. Dr. Sogge had since 1954 been chairman of the Joint Union Committee for The American Lutheran Church, which will begin to function on Jan. 1, 1961.

At a Chicago meeting this month the JUC picked Dr. William Larsen, president of the UELC, as its new chairman. As vice chairman they chose Dr. O. G. Malmin, editor of the ELC's *Lutheran Herald.*

The committee reported only final details remained to be completed before the Constitutional Convention, scheduled for April 22-24, 1960, at Minneapolis. Merger plans have been under way since 1949. The Augustana and Lutheran Free churches had participated in the talks at one time, but have since withdrawn. The Augustana Church is now a partner in the four-way merger being effected with the American Evangelical, Suomi and United Lutheran churches.

Missouri charge denied

When invited to join the National Lutheran Council, the Lutheran Church—Missouri Synod had insisted that "exploratory conversations" about possible doctrinal differences be held first. Last year NLC officials agreed, asked the Missouri Synod to join in such preliminary talks. Their invitation was rebuffed in a letter from Dr. John W. Behnken, Missouri president, who "respectfully" declined because seven of the eight NLC bodies are now engaged in merger negotiations. He charged that their doctrinal positions are in a "state of flux."

Members of the Joint Union Committee sharply challenged Dr. Behnken's contention as contrary to fact. The JUC wired the Missouri leader that their future church's doctrine is clearly set forth in a "United Testimony on Faith and Life" and in the constitution proposed for the new church. They called on him to "interpret and clarify this evaluation of our doctrinal position."

Officials called "radical"

Clergy within the Missouri Synod were also irked by the rejection of the NLC invitation. Dr. Martin Marty, Missouri Synod pastor who is an associate editor of the *Christian Century,* said "countless embarrassed and hurt folks in Missouri who have been working quietly toward a

LUTHERAN SCOUTS who called on President during Boy Scout Week meet with Federal Judge Luther W. Youngdahl. Boys are Don La-Bar of Billings, Montana; Steven D. Peterson of Topeka, Kansas; and Peter Morrison of Toledo, Ohio. They were among 12 Eagle Scouts chosen to represent organization at Washington, D. C., ceremonies.

reunion of the churches . . . are now anguished by the radicalism of its officials." Such churchmen were the "innocent victims" of their officers' "abrupt" reply, he said.

In Chicago, Dr. Adalbert R. Kretzmann of St. Luke's Church called Dr. Behnken's letter "unfortunate" and objected to the "closed mind" of those who refuse to discuss differences. Dr. O. A. Geiseman of Grace Church, River Forest, Illinois, was quoted as saying the refusal was "too bad." He explained that Missouri is conducting "doctrinal discussions with the people in the Wisconsin Synod who disagree with us" and "denying the same kind of Christian consideration to other Lutherans who are eager to talk with us."

Wisconsin pastor suspended

Officials of the western district of the Lutheran Joint Synod of Wisconsin had accused the Rev. Richard Buege, 30, of fraternizing with pastors of other Lutheran bodies, of permitting his wife to receive Holy Communion while she was still a member of another Lutheran synod, and of permitting women to vote at congregational meetings.

Responding to a demand that they oust Mr. Buege, members of St. Paul's Church, Whitehall, in January voted by a 70-19 vote to reject the synod contentions and to uphold their pastor. About a dozen church members resigned after the vote. Mr. Buege told synod officials that he intended to abide by the "Scripture-based principles and practices of the Wisconsin Synod" but that if the "synod makes a rule or rules which are contrary to the Word of God . . . we must always follow the Bible."

The two small congregations which he serves "struggled for survival" before his pastorate began in 1954, Mr. Buege said, but have since been more successful "because they forgot about fighting other Lutherans and did the work of the church." The Whitehall churches are 40 miles distant from other Wisconsin Synod congregations and are in an area where most Lutherans are members of the Evangelical Lutheran Church. Mr. Buege ad-

mitted that he had attended ELC pastors' conferences and received communion with them.

This month the Rev. Richard W. Mueller, president, and other officers of the Wisconsin Synod's western conference issued an order "suspending" Mr. Buege from synod membership. Mr. Buege said he would appeal the order and seek the ouster of the conference officials.

Graham draws Australian crowds

So many Australians crowded the evangelistic rallies of Billy Graham's current 16-week campaign that the meetings had to be transferred from the 10,000-seat Melbourne Stadium to the outdoor Music Bowl, which seats 70,000. At the first Sunday afternoon rally, with the temperature in the 90s, more than 350 were felled by the heat. Total attendance for the first two weeks was 393,000 with 13,738 making "decisions for Christ," Graham spokesmen said.

Television and radio took the Melbourne meetings throughout Australia. Because of a continuing eye affliction, the evangelist limited himself to six sermons a week and cut down the length of the sermons to about 25 minutes.

Not all Australians were in sympathy with the Graham program. Anglican Bishop Ernest H. Burgmann of Canberra criticized the American evangelist for "idolatrous" use of the Bible. The big crowds and excitement of the meetings "do not provide the atmosphere for decision involving truth vital for the strain of daily living," the bishop said. To see God literally in the words of the Bible and to find final authority in "texts torn from their contexts in the life of their day" was a form of idolatry, Bishop Burgmann added.

The Roman Catholic weekly *Advocate* noted that Roman Catholics had no need to "get religion from Dr. Billy Graham" but praised his "sincerity" and expressed hope that many Australians would be aroused "from their moral lethargy" by his campaign.

MAKING "DECISIONS FOR CHRIST" AT GRAHAM RALLY IN AUSTRALIA
Hundreds come forward at Melbourne Stadium meeting

Parenthood parley planned

Protestants from all parts of the world will meet at Oxford, England, April 13-15 for a conference on "The Population Problem and Responsible Parenthood." Meeting at the request of the Commission of the Churches on International Affairs, a joint agency of the World Council of Churches and the International Missionary Council, the conference will discuss Protestant doctrinal and ethical attitudes toward population control.

Explosive growth of population in some areas of the world is "the chief enemy of free society," said Dr. Richard M. Fagley of New York, executive secretary of the CCIA. "In densely populated countries such as India, Indonesia, Egypt and China, development efforts seem to be doomed unless birth rates can be brought into greater harmony with falling death rates."

Dr. Fagley noted that United Nations and governmental agencies hesitated to raise the issue of birth control as a means of slowing down population growth because it would arouse the opposition of the Roman Catholic Church, whose traditional stand is against use of contraceptives in any form.

Minnesota issue simmers

Roman Catholic efforts to ban dissemination of birth control information had aroused controversy in New York City and in Pennsylvania during recent months. Last month the spotlight shifted to Minnesota.

Miss Ruth Bowman, executive secretary of the Ramsey County welfare board, started the controversy with a directive to all welfare workers forbidding them to give out information about birth control, even if clients requested it. Protestant, Jewish and civil liberties groups assailed the move as an "intolerable gag" which imposed Roman Catholic beliefs on the operation of a public agency.

When the issue became public, a meeting was arranged between Michael F. Ettel, welfare board chairman and a Roman Catholic, and Jewish and Protestant leaders. Dr. Clifford Ansgar Nelson, pastor of Gloria Dei Lutheran Church and chairman of the Christian social relations department of the St. Paul Council of Churches, said the group had come to a "satisfactory agreement." A later announcement revealed that welfare workers could refer those seeking birth control advice to a county hospital, which in turn might send them to the Planned Parenthood Clinic in St. Paul. The hospital staff was warned not to give advice that might be "contrary to the client's religious beliefs."

And so forth

The Rev. Eugene D. Ries has been named senior representative in Austria for the Lutheran World Federation's Department of World Service. Former resettlement officer for western Europe, he succeeds the Rev. Theodore M. Althof.

As a first step toward establishing a college in Canada, the Canadian District of the Lutheran Church—Missouri Synod will dedicate a 250-seat chapel on the campus of the University of Toronto. Four church colleges are now affiliated with the university.

The 400th anniversary of the death of Philip Melanchthon, coworker of Martin Luther, will be observed next August as an International Congress on Luther Research meets at Muenster, Germany. Melanchthon, who died in 1560, was chief author of the Augsburg Confession and the Apology of the Augsburg Confession, two of the chief documents of Lutheran belief.

WASHINGTON

By ROBERT VAN DEUSEN

PROXMIRE VS. JOHNSON

WISCONSIN believes in variety in the kind of men it sends to the Senate. The spectrum has ranged from progressive Robert LaFollette, Sr., to reactionary Joseph McCarthy. The latest contrast is between staid, dignified Alexander Wiley and brash, aggressive William Proxmire.

When Senator McCarthy died in 1957, the pendulum swung from Republican to Democrat, from conservative to liberal. In a special election, Proxmire was elected to fill the unexpired term. During his one year in the Senate, he chalked up a constructive voting record, and was re-elected for a full term.

The freshman Senator made the headlines when he challenged, almost single-handed, his most powerful fellow-Democrat, majority leader Lyndon Johnson. There have been mutterings of complaint over the way Johnson uses power tactics to keep his party members under control. But most of these have been aired in the cloakrooms, not on the Senate floor.

In a major address to the Senate, Proxmire declared that he hadn't been sent to Washington to delegate his authority to any other Senator, "no matter how able, wise, or good that Senator may be." He charged that the typical Democratic Senator has nothing to do with determining the legislative program and policies of his party in the Senate and that the system of party caucuses to determined policy has been abandoned. "There has never been a time when power has been as sharply concentrated as it is today in the Senate," he charged.

Is it true?

BY TRADITION, the party leadership of the Senate is vested with an awesome array of prerogatives. Not only does the majority leader represent the party officially in floor debate and parliamentary maneuvers. He also serves as chairman of the Policy Committee and the Steering Committee for the party in power.

The Policy Committee post gives him a decisive voice in deciding what legislation shall reach the floor for action. Heading the Steering Committee places in his hands the power to parcel out coveted committee assignments and to dispense patronage appointments.

The extent to which a majority leader uses his powers as an instrument of leadership determines whether he will be regarded as a strong or a weak leader. Lyndon Johnson is admittedly one of the strongest in the Senate's history.

Proxmire's charge that Johnson has dropped the caucus system is substantially true. He holds a Democratic caucus once or twice a year for organizational purposes. But other "strong" leaders have done this before him. Johnson has built his reputation on his ability to use the man-to-man approach in building party unity. He uses personal persuasion when that is effective; when it is not, the iron hand may be felt beneath the velvet glove.

Significantly, few other voices have been raised in support of Proxmire. But he put his finger on a sore point. He stands to lose some Senatorial status in the subtle ways in which a powerful leader can handle a lone insurgent. But he has done a service by speaking his mind with courage.

Fukuda's faith leads to ministry

His Christianity tested by many trials, this student from Japan is convinced of his calling

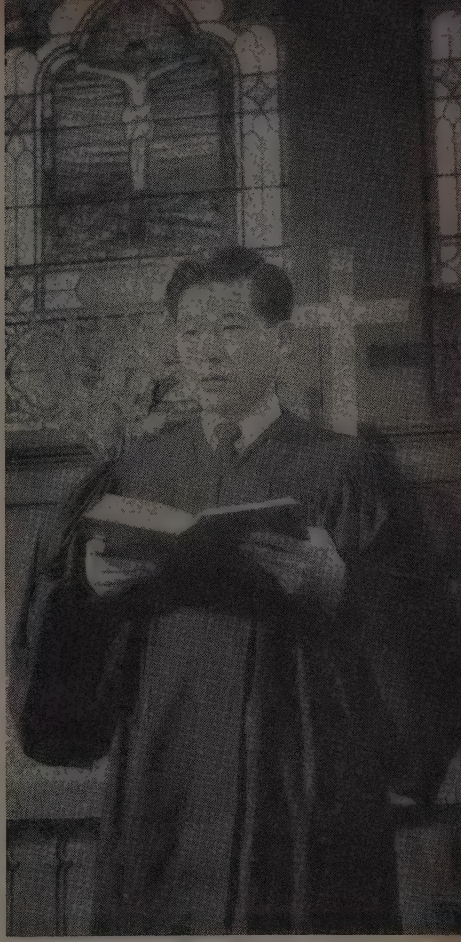
y JACK BIEMILLER

THERE'S OFTEN a lot of talk about "the all to the ministry" among students at a heological seminary. Some can point ut "influences" or "decisive moments" vhich turned their thoughts toward full-ime service in the church. In the back-round, of course, is the fact that these oung men were brought up in Christian omes and in the church from the cradle oll on.

But Southern Seminary, in Columbia, outh Carolina, has a 37-year-old junior tudent who is different. Yasuyuki ukuda's Christianity is not by heritage. et his adopted faith helped him through ar and postwar privations that would em incredible to many Americans.

How did this former Japanese foot-oldier come to aspire to the Lutheran inistry? Mr. Fukuda's story is worth lling.

BORN IN Seattle, Washington, Fukuda as four years old when his parents re-rned with him to Japan. There he went rough grade school, high school and gineering college. Early in the war he



READING SCRIPTURE AT CHAPEL

was drafted into the Japanese army. He fought nearly four years in Indonesia and Malaya, and after the surrender spent nine months as a prisoner of war on a remote island.

"Facing starvation," he recalled, "I sometimes wondered what Jesus meant when he said that we don't have to worry about food. But throughout my war experiences and the dire hardships I met

Fukuda chats with Dr. Roth, of the faculty

later in a defeated country, my Christian faith sustained me.

"Even when things were at their worst, I was like Peter who cried out: 'Where can I go?' when Jesus asked if he also were leaving him."

FUKUDA SAYS he has reason to believe that his parents were Christian, but he was not baptized until after his graduation from college.

He attributes his conversion to Miss Marion Potts, United Lutheran missionary teacher (now retired). But then the war intervened, and he did not see her, or any other Christians, for years.

Six months after returning to Japan Fukuda managed to find a job with the occupation forces, translating Japanese into English. When the censorship office was closed four years later, he was out of work. Another six months passed before he got a job at an air force base.

About this time Miss Potts offered him the chance of helping her with her bookmobile evangelism circuit. Fukuda jumped at the opportunity.

"I had long been wanting to do some work with real value rather than only for a livelihood," he said.

While working with Miss Potts he passed a test for the exchange student program sponsored by the American occupation forces. In 1951 he came to the United States and studied religious education at the Scarritt College for Christian Workers, and library science and rural sociology at Peabody College for Teachers, both in Nashville, Tennessee.

Leaving class he walks with William Link, son of Bristol pastor, who is also a junior at the seminary

Fukuda shows active interest in class work, asks lecturers many questions

THE NEXT YEAR he went to Biblical Seminary in New York, on a Lutheran scholarship, to study more in the field of religious education. While there he married Miss Sue Stewart, an American girl he had met at Peabody.

He returned to Japan in 1953 to serve as a helper for ULC missionary Andrew Ellis, who then was in charge of the bookmobile. His job was to take turns with Pastor Ellis in holding meetings at ten preaching points, three tuberculosis sanatoria, and various high schools every week.

He didn't know it, but he was getting some grass-roots pre-pastoral training. Among his duties was making home visits when problems arose.

"Such problems!" he said. "There were attempted suicides, neighborhood fights, family troubles, vagrancy, theft, fraud, unemployment and illnesses, both physical and mental."

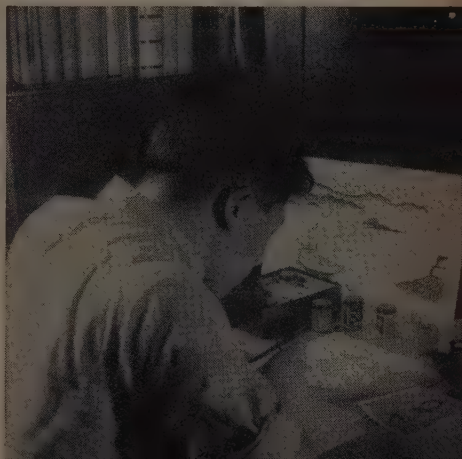
Four years later, in 1957, Fukuda and his wife came back to the States. He enrolled at King College, Bristol, Tenn., to finish work on his B.A. degree.

IN BRISTOL, Mr. and Mrs. Fukuda joined the Lutheran Church of the Redeemer. They got to be good friends with Pastor J. Lester Link, whose Sunday school class they attended.

One Sunday Fukuda told Pastor Link he wanted to study for the ministry. But he confessed he had doubts. He was worried about his nationality and the prospects of fitting into the ministry in America if he should plan to remain here.

"I told him he must let God work out these problems through the church," said Pastor Link. "I said it was a matter of

An art student, too, he sometimes copies photos of his dorm-mates' girl friends



saying, 'Lord, here am I.' Then, I said, if God could not place him through the Lutheran Church he would surely find the channel through which he could use him.

"Only be sure, I told him, that when God leads you, follow."

Pastor Link began making inquiries and spoke to Dr. John Yost, Southern Seminary president. At the end of August last year, came the news that Fukuda had been accepted as a student at Southern.

It was a cause for rejoicing, but Fukuda's problems were by no means over. Entering the seminary meant being separated from his wife who is a schoolteacher. It meant also beginning a tough three-year grind. In the first quarter Fukuda had to master difficult and unfamiliar subjects, including elementary Greek, liturgics, Old Testament history, psychology of religion.

Being a Japanese in America brings some special problems. Mrs. Fukuda found difficulty in getting a teaching position, perhaps because she had married a Japanese. There are social tensions, too. Once when the Fukudas were invited to dinner, the host's elderly grandmother muttered all through the meal: "A Japanese! He shouldn't be here."

But Fukuda has earned the friendship and respect of the students at Southern Seminary. They and the faculty observe that he is a thoughtful student.

The students also acknowledge that Fukuda speaks better English than they do. Only the precision of his speech suggests that for him the language is acquired, not native.

THE STORY of Yasuyuki Fukuda is a story of how God speaks to one who will listen. Fukuda insists that he cannot point to one particular moment in his life when he was called to the ministry. Rather there was a growing awarene that assured him what his work must b

Dr. S. W. Hahn and Fukuda examine ma sive study of Christian education obje tives for Lutherans' long-range progra

He talked about his development i an essay ("What Christianity and th Lutheran Church mean to me") writte for his synod's committee on church v cations.

"God seems to reveal his nature t me according to my various needs. know my knowledge of God is far fro complete, but I am satisfied with wha ever I know because I trust that he w keep revealing to me as I have need.

"This does not mean that I rema passive and lazy, because God makes n seek him. Also I do not mean that ignore the Bible and wait for direct rev lations. The Bible needs interpretatio and for interpretation I have to depe on many things: church tradition, th ology, personal experience, comm sense—but above all and in all the gui ance of the Holy Spirit."

People Listen to Thielicke

A quiet, thoughtful theologian packs Hamburg's largest church with a message calling for man's total commitment to Christ

By KRISTAPS VALTERS, JR.

"You SHOULD hear Thielicke when you are in Hamburg! He's terrific! But if you want to get a seat, come a couple of hours before the service starts," a German deaconess told me.

She was right. St. Michael's, the largest church in Hamburg, is overcrowded when Helmut Thielicke preaches there. A policeman is needed to regulate traffic.

That's unusual. There is no parking problem in front of the other churches on the usual Sunday morning. People from all classes of society come to listen to Thielicke: businessmen, clerks, students, housewives, entertainment people from the nearby amusement center, sailors. There is an atmosphere of expectancy and festivity in the church.

But if you expect a kind of "machine-gun preaching" you will be disappointed. Thielicke avoids the extremes of the popular preachers, just as he avoids the pious, high-pitched tremolo of some of his colleagues which he calls "the attempt to reach heavenly spheres by helicopter."

He contends that the "ministerial tone" of a whole generation of preachers has played a great part in bringing preaching into disrepute. A preacher should not sound like a preacher. Thielicke speaks in a calm, natural, convincing manner; sounds are well-articulated, gestures sure, but restricted. He wears the ordinary preaching robe of the Hamburg clergy.

What he says is direct and effective. He has broad knowledge of modern life: politics, economics, film, radio, popular music, literature, wages and prices. And he knows how to tie all that up with the central message of the gospel—the justification by grace through faith, making it relevant to the listeners.

"The Protestant church lives or dies with the sermon," Bishop Lilje once said. It is the real tie between clergy and people. In many cases it has become very thin. Thielicke wants to strengthen it. When you listen to him, you feel that something is happening—Christ and his message become alive and real.

In Thielicke's sermons the positive side is emphasized, although he boldly speaks against the wrongdoings of the day. But his motive is not: "Repent if you don't want the hell to get you," but "Change your ways since the kingdom of God is at hand!"

It's catching the vision of the joy and peace of "the real home" that leads men to God. The vision can never come too soon, and repentance never too late. The Christian life is not turning away from something, but returning home. The Christian simply cannot hide his happiness about the Christ event—the way home. What we receive in Christ is more than all our expectations. Christianity should never lose that "first love" character and become traditional.

Thielicke has no words of praise for the "half Christian," who wants "just a little bit of God" to use for his own success and satisfaction. The "half Christian" comes to church now and then,

calls upon God in the case of baptism, marriage, death, brings his children to Sunday school. But in his daily life and relationships with fellow-men everything remains as before.

There are just two forms of taking God seriously—denial or total surrender. God wants the whole man. The "half Christian" is divided and therefore unhappy—he can't be a "full-blooded sinner" anymore, but he does not know the release and fulness of discipleship either. He is a man with complexes. Love is the only power that gives our being oneness. God is love and in him we are whole.

THIELICKE compares the western world with the prodigal son running short of the father's money in a foreign country because he has no direct contact with the father any more. We will run short of humanity, freedom, and spiritual values if our lines to God remain cut. Our ideals come directly from Christ. The trouble is that we want the gifts but not the giver himself. That does not work. We can't manufacture any real humanity ourselves.

Sometimes Thielicke likes to make surprising statements, like: "Righteousness spoils our life more than unrighteousness." "Righteousness is often the mask of egoism, self pride, lack of love. We should be first of all loving, not judging, our neighbors."

There is a freshness, vigor and zest about Thielicke which is reflected in his looks. He's a tall man, with an energetic but thoughtful expression, kind and penetrating eyes behind big, black glasses. He preaches usually for 45 to 50 minutes, but there is no sign of tiredness in him or in the listener. He carries his listeners and they carry him.

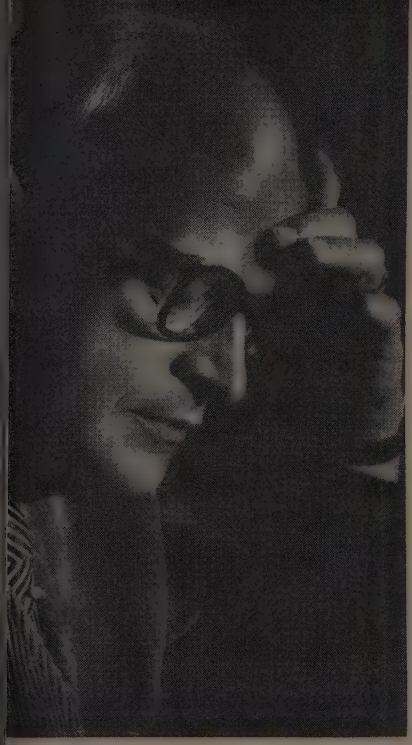
Actually, in the first place, Helmut Thielicke is and always wanted to be university professor. Now 50 years old he has doctor's degrees in theology and philosophy and an honorary doctorate degree from the University of Glasgow.

He showed a great talent for scientific work in his youth. But his early successes involved temptations for his inner life. He experienced periods of great elation but then periods of deep depression which resulted in what he calls "the flight into sickness." He began to suffer from enlargement of the thyroid gland. Surgery left a serious postoperative condition. He was crippled and had to spend several years in a wheelchair. Nevertheless, he continued to study and write a book. Finally a newly invented drug restored him to full health. Soon he received his doctor's degree in theology and became an instructor at the University of Erlangen.

THEN CAME Hitler's time, full of difficult decisions, conflicts, and compromises for the church. Thielicke sympathized with the "illegal theologians" to whom also Dietrich Boenhoeffer and Martin Niemoeller belonged. He drew up a statement for the leaders of the July 20, 1944, plot against Hitler, outlining future relations between the state and the church.

For long periods the Nazis would not permit him to travel or lecture. But the last year of the war turned out to be one of the most useful in his career. He began to hold Thursday night services in various churches in Stuttgart. He presented the Christian teachings in a clear, simple, forceful way, relevant to the most dreadful moments of German history.

The services—always overcrowded—were sometimes interrupted by air raids. On one occasion a bomb hit the church and killed the organist. When all the



downtown churches in Stuttgart were damaged, the meetings were moved to a suburban church. And people continued to come, because they hungered for truth. Voluntary helpers mimeographed Thielicke's talks and sent them to soldiers on all fronts. Thousands of letters from them showed their response and appreciation. These talks later became the basis for Thielicke's *The Christian Faith*—a book of doctrine for laymen.

After the collapse of the Third Reich, there was an awakening of interest in the Christian religion. People needed a new foundation for their lives. Most of the churches missed their chance. They could not hold the attention of the crowds. They were too official and bureaucratic. There was a danger of becoming a "sleeping church" again.

Helmut Thielicke helped in establishing the Evangelical Academies, where people from various professions and areas of life would come together and concern themselves with the questions and problems of Christianity. This idea proved successful. At present each regional church has such an academy, usually in well-furnished buildings, where conferences, retreats, and discussions are conducted.

Thielicke is highly respected among the unchurched. He receives from two to seven invitations a day—people who want him to speak to conventions of businessmen, bank presidents, scientists, or advertising experts. They like to hear him, and he likes to talk to them.

In 1952 Thielicke declared: "The church does not attract people anymore. Only when the church takes a stand in political affairs is their interest aroused." But Thielicke is emphatically against any definite prescriptions on the part of the church in the solution of political problems. He thinks clergymen should not assume "the strange office of the politician" and advocate any affirmative or negative answer to complex problems of rearmament, economical systems, income tax, labor unions.

In 1945 he became a professor of theology at the University of Tübingen, later president of the university. When the University of Hamburg established a department of theology, Thielicke was called to be its first head. At the present he is offering a course in "Faith and Reason" in which he discusses various philosophers and theologians from Kant until the present-day existentialists. At the same time he is very productive in writing. He has published more than 200 various works, including a crime novel.

Eskimos Keep the Sabbath

Friendly people with the gift of laughter, they sing joyously at services — and insist on order

By MARJORIE VANDERVELDE

Kaoomikiak is proud of his Eskimo Bible He is with his foster mother and sisters

THE SUPPLY SHIP "Rupertsland" visits Eskimo outposts once a year. We were fortunate to be part of the annual excitement at each settlement, as we sailed with the ship.

At Eskimo Point in Keewatin Territory our ship lay at anchor in the harbor for a week, so we had opportunity to attend Sunday services at a small mission there. The Point is made up of a trading post, mission, and mounted police station which hug the rocky coast of Hudson Bay.

Clustered about, like chicks around a hen, were some twenty summer tents of Eskimos. Later, when the new snows of October were hard enough to cut into blocks, these folks would move into igloos. Or they would move inland to better hunting. For caribou must be found to furnish clothing, food, tents, robes, and even sinew for thread and bone for needles.

THERE WAS excitement when the first cargo barges from the "Rupertsland" reached the beach. Dusky Eskimos— mongoloid of feature—rushed down t help with the unloading. Even mother helped, with babies bouncing in thei parka hoods.

Eskimos are a friendly and lovabl people with a great gift for laughter. Th unloading was a social affair—until Sun day came. Then one thing bothered them At the mission they had been taught stric Sunday observance, but these white me on the big ship expected them to con tinue unloading. What should they do

Soolu, a wrinkled hunter, became im patient at being forced to break the Sab bath.

"Good Book say this wrong," he com plained, shaking his shaggy head. Then swinging his arm into an upward arc, t indicate sunrise to sunset he went on "Man work by sun, not by moon—no Sunday, either."

We were as disappointed as Sool

when word came that the regular church service could not be held because of the unloading. Maybe Soolu's complaints and ours helped to bring about the impromptu afternoon service. At any rate a canoe pulled alongside the ship's rope ladder about noon. In it was the young missionary, John Marlow, coming to taxi us to church.

Surprised that they could arbitrarily set an odd hour and expect a crowd, I asked, "Will you ring a bell?"

"We haven't a bell," John answered. "We just tell someone, and the word gets around."

And he was right. The little church was full to overflowing. It looked, for a while, as if the guests might have to leave to make room for regular attenders.

ESKIMO MEN, straight black hair bobbed above the ears, sat on benches on one side of the church. Their brown-skinned wives and children were on the other. As the building became crowded, sealskin boots and other skin clothing, wet from the dripping weather, exuded a strange odor. Most of the women were hunched with babies on their backs, smothered under an additional outer parka that covered all.

One baby, in that dark and airless pouch, raised a smothered objection. The mother became rigidly alert, for the family honor was at stake. Not another howl dare escape!

But it did, in the process of rearrangement, and all the other women turned and scowled with indignation. Loss of face! The mother, embarrassed, kept her eyes downturned. Quiet now, but still not satisfied even with air and light, the baby crawled up, up, higher in the pouch. With a quick movement, the mother shook him down again where he belonged.

No good. In another moment the baby was out of the pouch and had tumbled to the floor, naked except for his bonnet! His state of undress was not unusual.

Waiting outside mission for service to begin are two Eskimo children. Kaoomikiak, at right, was found as a baby in camp where all others died of cold and hunger. Another family took him in and cared for him.

Hump on back of woman in center is her baby, snug under heavy parka. Mission's bulletin boards carry Eskimo syllabics

For the first year or two a child is carried that way, swathed in the fur of the parka pouch. The fall was not disastrous, for the mother had been squatting on the floor. But with a scowl the baby started for the men's section.

WHAT A DISGRACEFUL scene, glares from all the women seemed to say. The mother with firm hand grabbed the bonnet just before it was out of reach, and yanked the child back. One more try. Pulling the child to her, she nursed it to quietness as strains of "When the Roll is Called Up Yonder" began to roll from the small, portable organ.

During all this, Eskimos had been filing in, one or two at a time, and quietly taking their places. Each carried his Bible in a sealskin bag with drawstring closing—such practical reverence they are taught.

Eskimos love to sing and are rather talented musically. They sang hymns we know though we couldn't understand the words. Fifteen-year-old Kaoomikiak, who had taken us inland to the wild goose nesting grounds, sang at the top of his musical voice—as he had done when we walked along over the tundra.

With the last note of each hymn the congregation was completely attentive and quiet. The entire service was in the Eskimo language. The pastor was assisted by Soolu, who had bemoaned the ship's unloading on Sunday.

At the close, as Pastor Marlow in his flowing robes walked down the aisle, a child reached out to grasp his surplice, and clung tightly, feeling its clean softness against a smudgy cheek. John had to reach down and loosen the grasp before he could proceed.

At the door, he shook hands with his parishioners. Mothers were particularly anxious for their children to shake the pastor's hand, and would push a child to the fore so it wouldn't be missed.

FROM THE CHURCH all went to the Eskimo room of the rectory, where Joyce Marlow had prepared kettles of steaming tea into which all dipped copiously. John had built the Eskimo room as a service to his people. It was kept heated (big attraction to folks who are always cold and wet). And above the stove was a drying rack to accommodate wet parkas and boots.

The portable organ was usually kept in this room, for anyone to play. Most of the Eskimos could pick out a tune with one finger, and some could also carry bass with the left hand.

While we were having a cup of tea with the Marlows, someone entered the Eskimo room and we could hear a one-finger rendition of the melody to "What a Friend We Have in Jesus." Then the door closed, as the person went on his way. Curious, I looked, and saw a weathered Eskimo hunter leaving, a happy smile wreathing his flat-featured face. Who would have guessed that the sealskin boots and parka clothed a musician?

FIVE MAKE A FAMILY

Welcome News

"I HAVE so much homework," Karen moaned, "I don't know how I'll ever get it done before church."

She dumped her books on the couch and flopped down beside them. The pose was anything but ladylike, legs and arms sprawling. Her hair, usually quite trim, bunched out in all directions.

"Is it really so much, or are you just tired? Why don't you go lie down on your bed for a while? When you've rested a bit the homework may not look quite so mountainous."

"OK. I'll get an apple first. My sandwich at lunch was loathsome."

"Didn't you have some ice cream?"

"By the time I got down to the cafeteria line there was nothing left but vanilla. I hate vanilla!"

"Sounds as though everything in the world was wrong for you today. Better get your apple and get upstairs fast—before the universe caves in on you."

SHE SMILED feebly, as though to humor me, and slouched off to the kitchen. I made a quick mental inventory of possible sources of the trouble. Up too late last night? Upset stomach? Virus taking hold? I followed her to the kitchen.

She was sorting discouragedly through the apples. "Soft, soft . . . every one of these apples is soft!"

"Almost bound to be this time of year. They've been in cold storage quite a while." I put my hand on her head, but she shook it off impatiently. "Every time I don't like something, you think I have a fever! I'm just mad because I'm hungry and I have enough homework to keep me busy for a week."

I bit back my first response. Pointing out her blessings at this point would be like pouring water on wax. I gave her a little hug. "If you're really hungry, you won't mind if the apple isn't exactly crunchy. Just take one and go along and rest. If you fall asleep I'll call you in an hour."

To my relief, she smiled as though she meant it. "Sorry. I'll do just that." She was still slumping as she shuffled toward the stairs, but it looked like real fatigue, not sulkiness.

In the living room her books were scattered where she'd left them. There certainly was a pile of them. The school seems to be handing out bigger doses of homework all the time—or else she's making no use of her study periods in school.

THAT COULD be the case, of course. I still remembered my own high school days. What year was it that we stopped using study periods for study and made them a time for passing notes, annoying the teacher by creating disturbances that couldn't be pinned to any individual, and generally frittering away the time we should have been putting to good use? We all turned out all right, I suppose, but I've often wished we'd been more sensible.

Well, "you can't put old heads on young shoulders." Whoever said that the first time was pretty bright. People do have to grow and learn for themselves.

With things back in order, I looked around the living room with pleasure. It isn't a decorator's dream by any means, but it gives me a good feeling. Dan's big chair with the books he's reading—when he has time—on the table beside it. My sewing table with the deep drawer for mending to pick up when I have a few minutes. The comfortable davenport and lamps. Pete's scout handbook, Susie's Sunday school booklet, my Bible. Even Karen's huge load of school books helps to make the room look like our family. Who wants a room to look like something out of a current magazine?

The door burst open, nearly slamming off its hinges. "Beat you!" yelled Pete.

"You did not! It was a tie!" Susie shrieked, racing into him as he stopped in the doorway.

"Shhh!" I hissed as they recovered their balance. "Karen's asleep. Let's be quiet."

"Asleep?" "What's wrong?" "Is she sick?"

"I don't know what's wrong. She may be getting sick, but she's awfully tired. So make like a pair of mice, OK?"

"Eeek! Eeek!" whispered Pete.

Susie was convulsed. "Eeek!" she echoed.

"COME ON OUT in the kitchen and have an apple and tell me all about weekday school," I suggested.

They followed me on tiptoe. Hungry as bears, they had no complaints about the soft apples. Their only trouble was that they wanted sandwiches and cookies besides.

"A sandwich *or* two cookies. Not both." I was firm. But before I could be sure they got the point, the phone rang. I rushed to answer before it could wake Karen.

"Connie!" Doris was breathless. "I wanted to tell you right away! Bill's just gotten the most wonderful promotion. After what I said to you about—well, about things." I could tell Bill was probably with her and she didn't want to mention her fear that Regina Kent's rudeness stemmed from knowing Bill was on the way down. "I wanted you to know how silly I was."

"If you know anyone who isn't silly at times let me know so I can run the other way. I like people to be human. But truly, I am delighted!"

"Bill and Jim were both in line for it, and although I'm sorry about Jim, I'm awfully glad for Bill—and for me."

"I am too. I just hope this won't mean Bill will have a lot more work."

"More responsibility, but actually not more work. He can delegate a lot of it."

"Good! Then he can keep on with his scout work. Pete will be happy about that."

"And so will Bill. He loves those boys. Now I must run get dressed. We're going to celebrate."

THE YOUNGSTERS had heard just enough to want the full story. I told them as much as I thought they had a right to know.

"You know," Pete remarked between crunches of the apples and cookies he was alternately eating, "Mr. Detrand is one nice guy. And would you believe it, the first time I met him I thought he was the worst. Hardly seemed to see us kids. Talked to Dad and I didn't know what it was all about but I knew Dad didn't like it much. But when he began teaching us what he knows about electricity! Wow!"

The last came out so loud he clapped a hand over his mouth. "I forgot!"

I looked at the clock. "Never mind. Time to wake the sleeping beauty."

WEST COAST EXPLORATION

FLYING ACROSS the country from coast to coast for the first time arouses an expectation of new sights. Leaving the card-table top of the midwestern plains, the traveler's eye suddenly beholds the majestic sweep of snow-covered mountains. Even when clouds obscure the route west of Denver, the occasional snow-topped peak jutting above a fleecy bed of white is a portent that above the common, one will see the unusual.

To this "easterner" still not accustomed to the mad bustle of New York, it is difficult to describe Los Angeles. Someone has described it as a string of shopping centers laced by freeways, and almost everywhere one sees the casual look, the bored look, the big-front look.

SAN FRANCISCO is different. Here are Fisherman's Wharf, Chinatown, the "Top of the Mark" and the quaint little cable cars. Here too is the home base of America's latest curiosity—the Beatnik.

Walk through Chinatown with its endless string of souvenir shops, its smiling merchants, its mountains of trinkets marked "Made in Japan," and you come to Grant Street. Swing past old St. Francis' Church with its huge modern statue of the saint, and you are in the land of the Beatniks.

In a former day the Beatnik was described as the Bohemian, a lazy, radical, "I-want-to-be-different" character whose life was a protest against conformity. The Bohemian of yesteryear still had a goal. Out of his crusade, with its appeal to the new and the sensational, came a heightened appreciation for art, literature, and music.

But the modern Beatnik is different. He is for nothing. Even this is inaccurate, for a Beatnik would protest that he is not for anything, not even *for nothing*. Everything he does is a rejection.

IT ISN'T HARD to spot these modern nonconformists. Most of the men—they are still boyish looking—sport beards, sloppy old coats, uncreased trousers, and dirty shoes. Some haven't been near a bathtub for days. The girls are just as casual, marked for the most part by long black stockings and dark skirts and blouses.

About noon they rise from their "pads" and start to "make the scene" in the cheap coffee houses and bars of the neighborhood. Everywhere they go the pattern is the same, talk and drink, drink and talk. Few of them work. What little money they have is by courtesy of the government's generous unemployment grants. But above all else they are distinguished by their disgust with conformity, their rejection of any idea which would bring purpose to their lives.

I feel an almost irresistible urge to find out what makes the Beatniks tick. I wonder if one could take courage to enter their haunts, wearing the same kind of sloppy clothes, and in the midst of all of the talk lift one's voice to speak about God.

Certainly a clerical collar would bring on the Beatnik's "big freeze" and to use words like "sanctification," "salvation," and "redemption" would evoke howls of mockery. St. Paul, were he to preach his famous sermon "To the Unknown God," would assuredly get less satisfaction than

once he did on Mars Hill, which isn't saying much.

BUT WHY not try it? Don't we need missionaries to the Beatniks even more than we do to the peoples of Africa or India or Latin America? Who knows but what a Hitler might not rise out of the smoke-filled bars of Beatnik-ville?

Less spectacular than the tourist-attracting, sensation-seeking Beatniks, is the work conducted by the churches. While bearded youths nuzzled cold-eyed girls in the coffee shops and bars of Grant Street, another group of young people sat in historic St. Mark's Church one Sunday evening. High on a hill overlooking the splendor of the city the oldest Lutheran congregation west of the Mississippi—dating from the year of the gold rush—lifts its tall steeple to mark the house of God.

This night forty or fifty were present. When a quick roll call was proposed by the pastor, it was learned that only one native San Franciscan was present. Here were Minnesotans and Pennsylvanians, Germans, Swedes, and Norwegians; not to mention two lads from the Pennsylvania Dutch country. Here were Methodists, Presbyterians, a Roman Catholic, and Lutherans from almost every body in American Lutheranism — the whole alphabet of mixed-up Lutheranism.

BUT ALL worshiped together. In the morning many of these young people had attended services, using the new *Service Book and Hymnal.* There was evident among these young people, as among the other widely diversified worshipers that Sunday morning, a unity of worship.

Here was a visible demonstration that the oft-heard criticisms of the new book with its multiple settings and varying alternatives—"Won't it make for less uniformity?"—are easily overcome. People from all sorts of backgrounds united easily in a common pattern of worship.

The same thing I found in Christ Church in San Diego. Here at two services in the beautiful new church not far from the Pacific Ocean more than 800 people lifted hearts and voices in a beautiful rendition of the new liturgy. Eleven years ago this congregation of more than a thousand communicants had been a handful of people in a converted radio shop. Now the church property spreads along more than a block. Almost every day in the week there is a busy gathering at this fast-growing congregation.

Things move quickly in California. Perhaps it is the climate or the exciting thrust of the towering mountains that enkindles the zeal of these recent immigrants. Whatever the cause they're doing great things in the Lord's kingdom and not the least of these is the enthusiasm with which they've taken to the new *Service Book and Hymnal.*

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Traveling father

QUESTION: The big question on which my husband and I cannot agree is: Isn't a husband's and father's obligation more than just making a living for his family? We have been married fourteen years and have three children, ten, seven, and nine months. We are still in love, get along well, and agree on the important things of life. But during the past three

years Orville has had to travel extensively. At present he is in the deep South, will be there for another month.

Things didn't seem too bad till the baby came along and tied me down more. The children are continually bickering, and are misbehaving more than is normal—the neighbors are complaining. The children miss their daddy. I am continually exhausted, and I know it isn't from physical work. I am resenting the children, and though I am ashamed of it, I find myself wishing I didn't have them. I find myself screaming at them for small things—even the baby. I'm not doing the motherly things I used to do—I even skip the bedtime prayers just to get them to bed and have some peace.

One thing you will say is, "Get out and have a sitter." Though we are in a financial mess now, I do manage to get a sitter for the PTA or cub scout meetings, but it strains the budget. Another thing you will say is, "It isn't how much time a father spends with his children, but how he spends it." Orville is a good father, but it just isn't enough.

Perhaps the whole trouble is with me. I need someone to whom I can tell the little happenings of the day, someone to help in making decisions, and someone to help me see the funny things the kiddies do, not just the naughty things. If a mother can't share these items with her husband I can't see the use in marriage.

We live far from the other members of my family, and when you are unable to entertain people because of finances and other circumstances you don't make many friends. I feel I am a failure as a wife and mother. I can't seem to make the most of my husband's stays at home. I am tired, irritable, and continually after him about his traveling and low income.

In spite of all this he still loves me and I him. But I am upset about the probable next trip. I am in constant fear that the children or I may get sick, or that he will not get home safely.

I've tried my Bible and prayer, and I've read books of counsel. I feel that I am not a mature Christian, and can't seem to grow into one. I can't get to church because of the baby.

REPLY: A real home problem arises when a father of small children has to travel extensively. It isn't a good arrangement, but in some cases a man can't do anything about it immediately. Over the long term he may be able to make a change. A good placement service may be of real help.

Continue to take your problem to God in prayer, and trust him. But be sure to use the power and insight he gives you. Cease pitying yourself, and remember that many thousands of mothers and fathers are confronted by the same or similar problems.

Every time you can get out among people, do it, even at a sacrifice. You will find out how others manage their problems. But don't assume a complaining attitude, for that will not help you, and it may cause you to lose friends.

Don't "keep after" Orville about his job when he is home, much as you may feel like doing so. It doesn't help matters and it could make them worse. Instead, try to arrange a quiet, pleasant occasion, apart from the children, and have a nice, calm, pleasant talk about the whole matter. Then drop the topic, and talk only to God about it.

It may help you to have some face-to-face counseling. With that in view get in touch with your local Lutheran Service Society, address of which I am sending you by mail. There are severe limitations to what can be done by cor-

respondence, for it is virtually impossible to describe and explain the numerous facts and angles in a problem. unless it is a very simple one. But these few suggestions may help you get started towards finding a solution.

GUIDE TO BIBLE STUDY

The Letter to the Hebrews

IF ONE WERE to compare *Hebrews* with a musical composition such as a piano concerto, he might say that at verse 14 of Chapter 4 the solo part of the concerto begins. All that had been written up to that verse comprised the orchestral introduction.

Although the writer had already on two occasions (in 2:17 and 3:1) used the term "high priest" to describe Jesus, he did not at those points develop the thought. The term was dropped into the "orchestral introduction" only as a foretaste of the lengthy solo part that would follow.

Beginning with 4:14 the writer goes at the solo part in earnest, and the reader of his "letter" will discover that the whole part is built around the single idea that Jesus is "the high priest of our confession."

THE STUDENT of *Hebrews* should be forewarned before he reads further that he will now plunge into terminology and ideas—all of them connected with the term "high priest"—which are outdated. We do not ordinarily find ourselves being preoccupied in our religious thinking with thoughts of a high priesthood.

The position, person, and office of high priest belong for the most part to the religion of the Old Testament and to Judaism as it existed before the fall of Jerusalem in A.D. 70. That was centuries ago, and today the word "priest," to say nothing of "high priest," has been dropped almost completely from the religious vocabulary of most Protestants.

But this was not true of the people to whom the writer of *Hebrews* addressed himself. Had the idea of high priest meant nothing to them, we might never have had this masterful and distinctive portrayal of Jesus here in *Hebrews*.

THE ORIGINAL readers of *Hebrews*, one must remember, were ex-Jews. The whole tone and approach of the "letter" indicates that. It appears from what our writer has to say to them that his readers at first believed in Jesus and practiced their faith with considerable zeal. But as time wore on disappointing things began to occur.

For one thing persecution against Christians broke loose in some quarters of the empire. If the readers of *Hebrews* lived in Rome, as seems almost certain, they no doubt had a taste of it, and were expecting more.

This was coupled with the fact that the longed-for return of Christ to earth to bring this age to a close appeared to be receding deeper into the future instead of coming closer to the present. No doubt some were unable to adjust to this new aspect of things. At any rate when our writer sends his letter to them, his friends had begun to slip back into thinking like Hebrews once more.

THE BACKWARD SLIP meant that they were losing confidence in Jesus. The religious system out of which they had

come into Christian faith once more began to appeal to them. When they thought of God, they also thought of the temple back in Jerusalem and of the worship that took place there.

The Law, of which the Jews thought almost as highly as they did of God himself, precisely regulated every act of worship. Our writer's ex-Jewish friends would have remembered the daily sacrifices offered in the temple for God's people by the priests, the personal offerings the people brought to the priests to be sacrificed (*see Luke 2:22-24*). They would have remembered being taught that some of these sacrificial acts resulted in their being cleansed from the sins they knew they had committed and in their being restored to their places before God among his people.

BUT THE THING about the temple that would have appealed to them most was the great once-a-year sacrifice made on the Day of Atonement. On that day not the priests but the *high* priest officiated. What was significant about that day's sacrifices was that all the sins of ignorance which the people had committed against God in the past year were purged and taken away.

The sacrificial worship of the Day of Atonement was the high point of the Jewish worship. On this one day in every year the unknown sins which Israel had committed in ignorance, and which wrecked and damaged the covenant relationship with God, were atoned for in special sacrifices. Once more the broken relationship between God and Israel was mended. At least it was intended to operate that way.

The ritual of the day was elaborate. It began in the morning with the high priest performing the usual rites of burning incense, of making the morning sacrifice, and of trimming the seven lamps of the lampstand. Then the ritual followed in accordance with the special prescriptions for the day.

It progressed through the high priest's own personal confessional prayer, through the killing of a bullock and later of a goat, through the sprinkling of their blood in the Holy of Holies, through the confession of Israel's sins over a second goat and its being led into the desert to be killed (the scapegoat), through the sacrifice of the slain bullock and goat on the altar, through numerous washings and cleansings, and finally at the end of the day to the concluding evening offering of incense.

THE KEY FIGURE in the elaborate ritual was of course the high priest. He seldom functioned as a priest in the temple except on special feast days and on the Day of Atonement. And the ritual of the Day of Atonement was his special office. No other priest could officiate at it.

Thus his position in Jewish worship was unique. It is no surprise therefore that when the first readers of *Hebrews* began losing confidence in Jesus, they once more began to look to the one person who formerly had filled the role of mediator between God and them, the high priest in Jerusalem.

It is no surprise that in turning attention away from Jesus' reconciling work, they began to look to that one other mediating activity which they had known, the sacrificial ritual of the temple. It was a tempting lure that was enticing our writer's friends right out of the Christian camp.

But our writer makes the most of it, and introduces his readers to the "great high priest" of all high priests, Jesus Christ, God's Son.

—ROBERT A. BARTELS

BOOKS

THE PUERTO RICANS ARRIVE

Up From Puerto Rico. A documented story dealing with a portion of the Puerto Rican minority group in the United States. By Elena Padilla. Columbia University Press. 317 pages. $5.

This book was long overdue. It is a presentation free of the usual bias found both in critiques and apologies of the Puerto Ricans in the United States.

Miss Padilla provides "a detailed description of the ways of life and changing culture of Puerto Ricans in a New York City slum." The book is based on a thorough study made for a period of two and a half years. During that time the author, assisted by some graduate students of the anthropology department of Columbia University, "lived almost entirely" with the people of a particular New York slum she chooses to call Eastville, but which very well could be any one of the many sections of New York City where Puerto Ricans "experience with other American neighbors the lives of the underprivileged."

The author and her coworkers participated in all the activities of the people they were studying, made hundreds of personal acquaintances, walked their streets, attended their churches, ate with them, visited their sick, sat in their living rooms when they had guests (whether salesmen, pastors, doctors, social workers or others), visited their schools, talked with the teachers and school principals, and with other community leaders; in summary, they did all but actually move in to live with them.

The result is a truly factual and unbiased presentation of the type of "Americanization" process which these newcomers into the American scene are undergoing. One is led to agree with the author in saying that "understanding Eastville, one can understand many aspects of Puerto Rican life in New York, but more than that, perhaps one can also gain more insight into social processes of American society through seeing how these are experienced by a minority group in a slum." She rightly states that "the culture of Puerto Ricans in New York cannot be characterized as 'Puerto Rican,' for it is not the same as that of Puerto Ricans in Puerto Rico. Rather, the culture of Puerto Ricans in New York has developed in accordance with the circumstances of their lives in this city."

This is a book that ought to be read by all persons who come in contact with Puerto Ricans in the United States, and, of course, by home mission leaders and urban church planners. Certainly it should be read by pastors and church councilmen whose congregations are so located that they must make up their minds whether or not to face the challenge presented to them by the Puerto Rican settlers in their midst.

Philadelphia LEOPOLDO CABAN

RELIGION IN PUBLIC SCHOOL

Public Schools and Moral Education. By Neil McCluskey. Columbia University Press. 315 pages. $6.

If what we do depends upon what we believe, how can the public schools give our children a moral education when there is no agreement on its religious foundations? This is the unresolved dilemma examined by a distinguished Jesuit educator. Americans have always charged the public schools with a responsibility for character training but they have never agreed on what this should cover.

In the early nineteenth century, Horace Mann took the position that the public schools were obliged to provide their students with a common liberal view of life. Equally opposed to "atheism" and "sectarianism," Mann advocated the teaching of a non-sectarian deism based loosely upon the fatherhood of God and the brotherhood of man.

William Harris repudiated this position in the next half-century as unacceptable to believer and unbeliever alike. On the basis

of the freedom of individual conscience and the separation of church and state, Harris effected the complete secularization of many public schools, forbidding even the reading of the Bible. Sectarian religion was to be taught at home and in church. The schools should engage only in such moral training as could be determined by man's natural reason.

Finally in the first half of this century, John Dewey's pragmatic approach filled the religious vacuum left by Harris by elevating No-Religion into a religion itself. Positing "growth in shared living" and "education for democracy" as ends in themselves, Dewey's system resulted in religious naturalism and ethical relativism.

Father McCluskey concludes that this vexing problem is basically insoluble in a religiously pluralistic society. No sectarian religion may be taught; no non-sectarian religion should be taught. Unless some kind of compromise can be worked out quickly, American students will have to choose between antireligious public schools and undemocratic parochial schools.

Philadelphia WILLIAM H. LAZARETH

CATHOLIC SOUTH AMERICA

New Horizons in Latin America. By John J. Considine. Dodd Mead Co. 379 pages. $5.

This well-written book highlights two important facts regarding the Roman Catholic Church in Latin America: First, that there is a profound new undercurrent of Christian social action at work there, and 2), most of the impetus for Catholic spiritual renewal—despite reference to papal encyclicals—seems to stem from North America.

The author describes—on a country-by-country basis—some of the typical new developments. Brazil: retreat centers for laymen to encourage the application of religion in daily life; neighborhood worship centers to help people return to church; and work among pioneers on the new frontier in the interior.

Argentina: professional groups organized for closer adherence to Catholic doctrine. Chile: emphasis upon public relief best expressed in the words of one man: "There are two categories of people in the world—those who sleep in bed and those who don't. I want my men to belong to the first category." Bolivia: serious work among the long-neglected Indians. Peru: emphasis on ordinary family morality. Colombia: the impact of 6,500 radio schools on popular education.

It is not easy to determine how much of this new life may be credited to Protestant missionary "competition" and how much to North American Catholic influence which itself has been shaped by Evangelical influences. More important is the plain fact that the face of Latin American Catholicism seems to be changing. Persecutions will not seriously check the Evangelical movement but a spiritual revival within the Roman Church may have that effect.

Two or three chapters at the end of this book by a Roman Catholic author give a brief insight into Protestant growth and activity. This material is drawn from reputable Protestant sources and is presented objectively.

All in all, the book provides much valuable and interesting information to modify and supplement the trite view of the "pre-reformation" Christianity in Latin America.

New York City STEWART W. HERMAN

The Seeking Years. Edited by John M. Gunn. Bethany Press. 127 pages. $1.50.

Six television plays from the CBS "Look Up and Live" series. They were written by Howard Rodman, Clair Roskam, and others, and probe skillfully into present-day questions of Christian faith and life. Permission is granted purchasers of this book to produce the plays in the churches where no admission is charged. Youth groups may find them effective and practicable.

A Woman Wants God. By Mary Lou Lacy. John Knox Press. 80 pages. $2.

Mrs. Lacy speaks in familiar terms to women "looking for God," leading them through everyday experiences to recognize their relationships and responsibilities in a new light.

overseas

Juvenile delinquency increases

NORWAY: Oslo. Feb. 1.—THE LATEST statistics show a frightening increase in juvenile delinquency in Norway. Over 5,000 persons who committed crimes last year were brought to court. About 50 per cent of these were below 25 years. Greatest increase was in the 14-to-17-years' age group. The increase—compared with the early fifties—is from 3.7 to 7.7 per 1,000 inhabitants.

There is also an increase in the 10-to-14-years' age group. It must be added, though, that the younger generation is growing in number compared with the older generation. The great peak of postwar births is now moving into the youth period.

Of the various crimes, car thefts have increased by almost 100 per cent since the early fifties. The majority of these thefts were committed by youngsters below 21.

WHAT ARE the reasons for this? Authorities say they are complex. Youth in the "atomic age" feel no challenge. They think no ethic and moral system is needed, says one Christian leader. There is a lack of spiritual perspective—and man without perspective does not pay attention to such complicated things as ethic and moral.

What can the church do to get in closer contact with young people? Some points have been underlined in the discussion, such as to raising the standard of Christian education in the public schools and preparing the teachers better. The congregations and Christian organizations concerned with youth must pay much more attention to the complexities of youth problems.

MAJOR CHANGES are taking place this year in Oslo's church situation. In the past, large congregations with as many as 40,000 to 60,000 members were a rule in Norway's capital. They were served by three or four pastors.

With the increase in population and the move from the inner city to the suburbs, something had to be done to adapt to the new situation.

Yet, no churches were built for the new residents in the suburbs while the big city churches were left behind—built for a type of congregation that no longer existed.

THESE PROBLEMS are not new. A small group of people formed the "Small Church Movement" (*Smaakirkebevegelsen*) many years ago in an effort to meet the new challenge.

The group raised money for church buildings and supplied funds for pastors' salaries. But it remained within the framework of the official Lutheran Church. It had its 50th anniversary last fall.

After the second World War, when the new suburbs began growing, the Small Church Movement founded small congregations in the new areas and invited the residents to attend. They became strong and active congregations—but without proper facilities for their work. It was also hard in the postwar period to raise money for new church buildings.

However, this year has brought a change. Both state and city officials now see the need for new churches and smaller congregations. About 10 new congregations in the suburbs of Oslo have been established and church buildings are to be erected. When the state church shoulders the financial problems, congregations may use their own money for work among the new residents.

Oslo has now about 40 Lutheran congregations with approximately 11,000 members apiece. Still too much—but it is the nature of a state church: to have a large inactive multitude which remains in touch with the church as nominal members through such occasions as baptism, confirmation, weddings and funerals.

Discussion about women

THE DISCUSSION in Norway about the right of women to be ordained is not as "hot" as in our neighboring country, Sweden. In fact, there is nothing to discuss. According to the law there is nothing to prevent ordination of women. However, as yet there are no women ordained—largely due to the same church traditions and Bible interpretation as in Sweden.

Discussion has been going on lately as to whether women may be ordained in accordance with the law. There are about 40 women theological graduates in Norway today. They work in independent organizations and as special congregational workers. These 40 have their own association but they take no position on the question: to be or not to be ordained. We'll wait and see, they say.

There is a lack of ministers in many dioceses today, especially in the two northernmost. Says Bishop Alf Wiig: I am not against ordination of women, but it depends on what position they will hold. Not every kind of congregation may be fitted for a woman, but in a "normal" congregation I should very much like to see a female minister.

Another, Bishop Schjelderup, would also like to ordain women. This may very well be done, because it is up to each bishop. Opinions among authorities differ. Some say that women are used as teachers, missionaries, and so forth, and there is no reason for a woman not being a minister. Others stick to the traditions.

The chairman of the organization for female theological graduates, Agnete Fisher, claims the organization not to be any "organization for battle." "We hold there will be much fuss about us if we ever try to talk ourselves into a job! We'll wait and see, and till the whole problem is solved we shall do the work in our church as we are doing now."

Drama in the church

FORMATION of a church drama group in Oslo, on the pattern of one established earlier in Bergen, has raised a lively controversy on the justification of the use of the drama in church.

The Rev. Carl Fredderik Wislöff, rector of the Free Theological Faculty, declared church plays have a weakening and superficial rather than a helpful influence on spiritual life.

"In the church the word of God is to be preached, not acted," he wrote in *Värt Land,* Christian daily newspaper in Oslo. "Do not turn the altar into a stage and our Christian young people into actors."

Finn Jor, director of the Oslo group, said they were being careful. "It should not be taken to mean that the theater is to enter the church," he said. "The church play must be part of the service of preaching. The moment it does not live up to this requirement it has become a failure."

A leading article in the weekly *Vär Kirke* defends church plays. It points out that the church play is being used more and more in other countries, and is perhaps specially suited for bringing the gospel to people with whom the church has otherwise only a slight connection.

—KNUT JORDHEIM

Missions Report Progress Against Heavy Odds

In Little Rock, Arkansas: "Frustration and loyalty"

In Durant, Oklahoma: "Struggle and Perseverance . . ."

OMAHA—The story of mission development in the Central States Synod has a multiple complexion, rosy in some places and wan in others. United Lutheran efforts in Little Rock, Arkansas, reports Developer Clarence Rhoda, can be summed up in two words—frustration and loyalty.

"Recent arrivals constitute 98 per cent of the membership," Pastor Rhode writes. "Unchurched are virtually non-existent, at least not admittedly so. Quite a few thorough canvasses have been made, but no prospects have been found. Advertising and prospect hunting produced about 70 persons willing to become charter members over a two-year period.

"But almost half of them have left the city, many as a direct result of the racial situation. And the flow of newcomers from out of state, upon whom we must depend for growth, has virtually ceased. Families with children of school age are not moving to Little Rock.

"The loyalty and support of those who remain have been an inspiration. They number about 20 families, yet have purchased a parsonage and acquired a church formerly owned by a Nazarene congregation. With a few structural changes and renovations, we have converted it to a very attractive Lutheran church.

"The building is colonial in style and situated on a main thoroughfare at, what we believe, to be the most strategic location in the city, directly opposite the 'War Memorial Stadium' where thousands of persons are bound to become aware of the United Lutheran Church. This and the loyalty of our members makes the future hopeful."

By MARTIN G. SCHROEDER

REPORT on mission work in Durant, Oklahoma, by Mission Developer Earl F. Heuser is likewise a story of struggle and perseverance in an area where Lutheranism is little known.

Pastor Heuser works in a farming community of 11,000 with no industry but with a state teachers' college. There is no evidence that many people are coming into the city so mission work is confined to established residents. Other church bodies in this fringe southland state carry on vigorous evangelism programs.

Pastor Heuser conducts radio devotionals. Some listeners have written to him to say that this is the first time they had heard a Lutheran preacher. The nucleus of the congregation is only 11 active Lutherans, 17 former Lutherans restored, in addition to

House chapel of Our Savior, Durant, Oklahoma
Resources are small, appointments simple

Lutherans attract attention in Oklahoma town
Free transportation to church school

28 received by confirmation and 18 by adult baptism.

The great contribution of this mission congregation is winning the non-Christian. Even though small in size and resources, the church owns a small truck which is used as a bus to offer free transportation to attend summer school and Sunday school.

THE STORY in Parkville, Missouri, is rosier but does not lack problems and drawbacks. The mission, not yet organized, is under the leadership of the Rev. Dean Sudman and located in a suburban area of Kansas City.

Current population is 5,000. Conservative estimates place the 1970 population at 35,000. The area is close to downtown Kansas City, two large industrial areas, and a Trans-World Airlines base which employs 3,500 people.

To date it has produced only 38 Lutherans of National Lutheran Council affiliation. Work is also being done among the unchurched and inactive members of other denominations. Pastor Sudman is gratified in finding interest among those who have never had an active Christian life.

Almost all growth, the pastor feels, must be based on concentrated evangelism efforts. His calls are followed by teams of laymen. Callers also provide transportation on Sunday mornings to new families. This has developed a fine spirit of fellowship among newcomers and strangers.

A major problem is worship facilities. The area lacks commercial and public buildings which might provide space. The school board refuses all applications for worship purposes.

Thus the congregation has been forced to worship in the basement of the parsonage. This has hampered growth. Current efforts are directed toward purchase of a church site. Pastor Sudman is optimistic about the future.

PASTOR JOHN ROTH of Good Shepherd mission reports from Muskogee, Okla., that initial survey work during the summer of 1957 showed about a half dozen Lutheran prospective members. A year later he entered the field. The first service was held four months later. A masonic temple is available for services.

The future holds promise for this mission as people are being drawn into the area by a multi-million dollar government chemical plant connected with missile work.

The community is experiencing the first real growth in its history, which dates back beyond Oklahoma statehood in 1907.

Mission development depends primarily on reaching the unchurched. There is a Missouri Lutheran church in the area.

Work is being done through evangelism efforts of members. Results are moderate. At least 200 homes must be visited before one likely prospect is found.

A new parsonage has been recently completed with Board of American Missions aid. A house chapel will come next.

Midland Has Building Plans

TRUSTEES of Midland College announced recently that campus expansion is underway. An architect has been engaged to design a men's dormitory for 80 students.

In addition, plans are being drawn for a multi-purpose classroom-administration building, which is to be financed by funds from the Midland Appeal in progress in the five constituent synods.

Illinois Synod Launches Fund Appeal for Education

By JOHN E. COOPERRIDER

CHICAGO—A campaign to raise $1½ million for educational purposes was started by the Illinois Synod Feb. 4 when more than 600 pastors and delegates met in a synod-wide rally at the Congress Hotel in Chicago.

Goal of the campaign, which was authorized by the synod at its last convention, was to raise $750,000 for Carthage College; $400,000 for Chicago Seminary; $150,000 for Alpine Lutheran Camp; and $75,000 for Lutheran student work in Illinois. Another $65,000 was earmarked for campaign expenses, and $60,000 for contingencies.

Carthage College will use its share for the second campus on the shores of Lake Michigan in Kenosha, Wis. The seminary plans to build a chapel, expand its library facilities, and liquidate a heavy indebtedness brought on by numerous improvements during the last several years.

A new year-round, all-purpose building is needed at Camp Alpine; and the share designated for Lutheran student work will be used to improve existing facilities and provide for new ones at four Illinois universities—Northwestern, Evanston; Illinois, Urbana; Northern Illinois, DeKalb; and the west-side medical center in Chicago.

Speakers at the rally included Dr. Harold H. Lentz and Rolf Dokmo of Carthage College; Dr. Armin G. Weng and the Rev. Lyman H. Grimes of the seminary; the synod's new secretary for educational camping, John M. Spaid; and the Camping Committee Chairman Luther C. Mueller.

Young students spoke at the luncheon.

Mr. Dokmo, speaking for the college, told the convention, that "the decision in this campaign is whether we are going to support education voluntarily in private institutions or whether we are going to be forced to support education in state institutions through taxation."

Dr. Lentz reported that several prominent college architects were enthusiastic over the site of the new campus.

Dr. Weng reminded the assembly that Chicago Seminary has conducted daily worship for 68 years but "has never had a chapel to worship in."

Pastor Arthur L. Mahr, speaking on behalf of Lutheran Student Work, said that there were 2,200 National Lutheran Council students in non-Lutheran institutions in Illinois, and that this number promises to triple within ten years.

Next step in the campaign is a series of conference area rallies throughout the synod during late February and early March.

The campaign in the congregations will get underway the week of April 12 with "Victory Sunday" in the churches scheduled for April 26, and synod-wide "Thanksgiving Sunday" on May 3.

The subscription period for campaign pledges covers 30 months.

Cause and Effect

The Illinois Synod received 86 per cent of its budget, or $872,965, in 1958, according to the Rev. Richard L. Peterman, secretary for stewardship. This represented an increase of nearly $250,000 over 1957, he said.

But he warned that "someone—somewhere in this world of ours—is not going to hear the Gospel in 1959, because we failed in 1958. It's that simple—and as tragic."

Gambling Remains Gambling

A BILL aimed at legalizing bingo before the House executive committee of the Illinois State Legislature has been opposed through an official statement by the heads of major Lutheran church bodies in the state.

The measure would authorize "charitable, religious, educational or fraternal associations to conduct games of chance . . . for the purpose of raising funds."

The church leaders warned that legalized bingo might become big business . . . "the

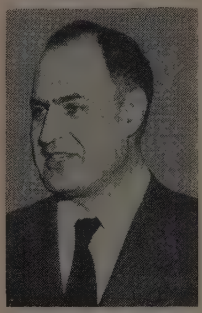
Kantonen and Herberg Passavant Lecturers at Maywood

PASSAVANT LECTURE speakers at Chicago Seminary (April 9-10) are Dr. T. A. Kantonen, professor of systematic theology at Hamma Divinity School, Springfield, Ohio, and Dr. Will Herberg, graduate professor of Judaic studies and social philosophy at Drew University, and currently on the staff of the Washington School of Psychiatry.

T. A. KANTONEN

Dr. Kantonen will lecture on "Christology and the Christian Message," "The Christian Approach to Race," and "The Work of the Holy Spirit."

Dr. Herberg's lectures will consist of "Three Interpretations of Existence," "The Confrontation of Faith and Philosophy," and the "Meaning and Fulfillment of History."



WILL HERBERG

He is author of "Judaism and Modern Man: An Interpretation of the Jewish Religion," hailed by Reinhold Niebuhr as "a milestone in American religious thought," and of "Protestant—Catholic—Jew: An Essay in American Religious Thought."

He was a former labor research analyst.

---

opening wedge for ever-broadening gambling operations, such as legalized 'off track' betting and other games of chance parading under the banners of respectable purposes. We are well apprized of the fact that any form of gambling attracts hoodlum elements when it reaches lucrative levels."

All in the Family

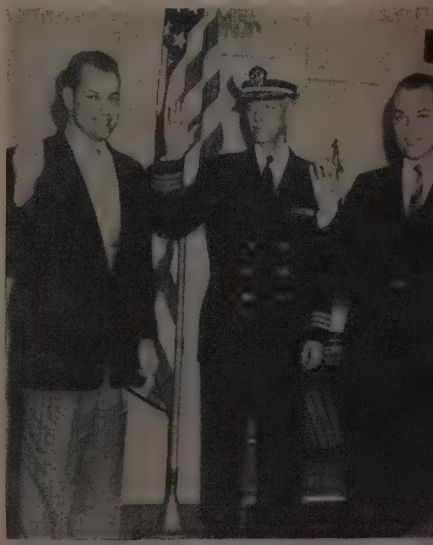
SOME PEOPLE in the Navy are in for confusion if John F. Seibert and Luther Y. Seibert, Jr., ever appear together in their uniforms. They'll have a hard time guessing which is which.

The Seiberts are identical twins, graduated together in 1955 from Wittenberg College, went on to Chicago Seminary, and are now students at Gettysburg Seminary.

They were sworn in together as ensign chaplains in the Naval Reserve in Chicago last February. Administering the oath was their father, Pastor Luther Yarger Seibert of Elmhurst (Ill.) Lutheran Church, who has the rank of Navy commander and is chaplain of the Navy and Marine Corps Recruiting Training Center in Forest Park.

Pastor Seibert, at Elmhurst since 1931, was on active duty as Navy Reserve chaplain during World War II.

John, Luther, and Luther, Jr., Seibert
Cause for confusion?



TEXAS-LOUISIANA

Lubbock Mission Occupies Self-Built House Chapel

By JAMES F. VORKOPER

AUSTIN — Ascension Church, Lubbock, moved into its new house chapel on Feb. 1. Twenty-two members of the mission congregation, organized in 1957, spent 322 man hours and $71 in completing the building, reports Pastor Henry B. Watson.

Dr. Elwood Bowman of the Board of American Missions, paid a recent visit to meet with the church council and discuss plans for a first unit on the site. The three-and-a-third-acre property cost $31,000.

The mission had been paying $100 a month rental in their former location. The house chapel has seats for 61 persons outside the chancel area, and room for five church school classes.

The West Texas Lutheran rally was held in the chapel on Feb. 14, with 41 representatives from Amarillo, Snyder, Miles, Vernon and Lubbock.

Mission to Lease Church

BETHLEHEM MISSION, Mesquite (Dallas), is preparing to lease the old Presbyterian church building for a place of worship. Twenty-four persons had signed for membership by mid-February, and attendance was approaching 60 on Sundays. The Rev. Walter D. Galbraith, Jr. is the mission developer.

HOLY TRINITY CHURCH, Dallas, hoped to mark its second anniversary with 100 confirmed members. Baptized membership was 167 as of Feb. 11, with 83 confirmed.

Congregation Disbands

IMMANUEL CHURCH, Dreyer, voted on Jan. 11 to dissolve as a congregation and held its final service on Feb. 8. Dr. Royal E. Lesher, then synod president, was present.

For the past 32 years Immanuel was coupled with the United Dr. Martin Luther Church in Shiner, of which the Rev. Edwin J. Oehlke is pastor. Previously it had been connected with Holy Cross Church, Yoakum. This rural church was depleted by the movement of members into nearby cities.

The Shiner church, meanwhile, has grown with 73 new members received last year. The Martin Luther congregation voted $963 for the 1959 Lutherhill camp campaign.

Church Has Hobby Program

A HOBBY PROGRAM at Prince of Peace Church is creating much interest among the youth of the Houston community, and is helping to solve the "where to go tonight" problem for teeners. Pastor Frank R. Wagner recently received 19 adults and 15 children into membership.

Pastor Wagner has also initiated a baby-sitting co-op in which families exchange services on a credit point system to help each other attend church services.

Welfare Occupies New Quarters

LUTHERAN WELFARE'S new office building in Austin was dedicated Feb. 22. The ULCA Texas-Louisiana Synod, and the ALC Texas District have headquarters in the building.

ST. MARK'S CHURCH, Corpus Christi, is planning a building fund drive soon after Easter. Present debt will be reduced, and a reserve built up for a new educational and administration building.

This congregation also is seeking a new pastor to succeed the Rev. Philip L. Wahlberg, Jr., who was elected synod president last month. The church listed 641 baptized and 412 confirmed members in December.

DALLAS LUTHERAN INSTITUTE is meeting Monday nights in Good Shepherd Church. Courses for teachers and leaders are being given by NLC pastors including Charles Hanson, Jack Lundin, Robert Lesher, Paul Doering, and David A. Jensen.

GOOD SHEPHERD CHURCH collected clothing and food for a group of abandoned children. Pastor Martin L. Yonts, representing the synod's stewardship and evangelism departments, preached at the West Texas rally in Lubbock.

Hazel Stiebeling Receives Top Civil Service Award

IT'S POSSIBLE that if Hazel K. Stiebeling hadn't read a book entitled *The Chemistry of Food and Nutrition* when she was a young girl, she wouldn't have stood before the President of the United States on Jan. 20, 1959, to receive a gold medal hanging from a colored ribbon and a citation expressing the President's "profound appreciation, highest esteem and great personal satisfaction" (*see cover*).

The gold medal made her the first woman to receive the nation's highest government employee honor, the President's Award for Distinguished Federal Civilian Service. Among the other four recipients of the award were missile expert Wernher von Braun, and Deputy Undersecretary of State Robert D. Murphy.

The quiet, soft-spoken woman so honored has a big title: Director of the Institute of Home Economics, Agricultural Research Service, U.S. Department of Agriculture. That places her among the world's top experts on human nutrition.

She has also just completed a three-year term as member of the council of Luther Place Memorial Church, was congregational evangelism chairman and ULC representative to ecumenical conferences.

HAZEL STIEBELING was born on an Ohio farm. She was preparing for a teaching job at Skidmore College in Saratoga Springs, N. Y., when her interest in human nutrition was aroused by Dr. Henry C. Sherman's book on the chemistry of food.

Sherman taught at Columbia University. Miss Stiebeling went for graduate studies on nutrition to Columbia, was an instructor and research assistant while working on her thesis, earned her Ph.D. in chemistry in 1928. Two years later she moved to Washington as senior food economist in the Department of Agriculture's Bureau of Human Nutrition and Home Economics.

Fourteen years later she was chief of the bureau, in 1953 she rose to director of home economics research in the department, and emerged in 1957 as director of the Institute of Home Economics.

Photo: Courtesy Washington Post

Dr. Byron T. Shaw, agricultural research administrator, admires Miss Stiebeling's medal

HUMAN NUTRITION is a relatively new field of scientific research. People in the past two decades have become increasingly aware of its importance. "They're eating the deep greens and the deep yellows in vegetables and getting more Vitamin A and C," Dr. Stiebeling says. "They are eating green leaf rather than iceberg lettuce and spinach and sweet potatoes."

The voice of the tall, slender woman has been heard at practically every major international conference on nutrition. She has been a member of nine out of ten U.S. delegations to the UN Food and Agricultural Organization assemblies, has headed the U.S. delegation to Latin American conferences on food, has commuted over the years

Continued on page 47

NEW YORK

Atonement Church, Oneonta To Move Closer to Colleges

By CLAYTON G. VAN DEUSEN

ALBANY—An "act of God" played a part in the relocation plan for Atonement Church, Oneonta (Dr. Harold Fry, pastor).

The congregation's building, already in questionable condition structurally, suffered extensive water damage in the basement, unexplainable in view of its hilltop situation.

In February a special congregational meeting authorized the purchase of adjacent properties at the foot of Oyaron Hill. Committees were appointed for financing, securing an architect, and other fundamental needs.

The new location will enhance Atonement's opportunities to serve Oneonta's two colleges. Hartwick College is situated on the hill above and facing the property; and the church will be on the main artery to the new campus of State Teachers College.

During the high-water emergency, the Hartwick chapel and classroom space were used for worship and Sunday school needs of the congregation.

EASTERN CONFERENCE auxiliaries are following the realignment of conferences.

• GROUPS WELCOME •

Because of the many requests for an opportunity to inspect the new Muhlenberg Building, guided tours can be arranged on Mondays and Thursdays between the hours of 9 to 3 and on Saturdays between 9 and 11 a.m. Groups desiring to visit the building should contact Mr. W. H. Keyser at the Muhlenberg Building, 2900 Queen Lane, Philadelphia 29, Pa. or call VIctor 8-6800.

Unfortunately it will not be possible to furnish guides for individuals or groups not making definite appointment through Mr. Keyser.

Any group desiring to arrange for luncheon (on Mondays or Thursdays) to be served during their visit must make this arrangement in advance.

United Lutheran Church Men completed the division into Hudson and Mohawk Conference groups.

A similar separation will be effected by the Eastern Conference ULCW at its spring convention.

Old Testament and Lent

DR. CHARLES COOPER, president of the Ministerium of Pennsylvania, presented the papers at the pre-Lenten retreat of the Mohawk Conference.

He compared the penitential element in Jeremiah's confessions and in the psalms, and treated the subject of Lenten preaching values in Jeremiah.

The retreat took place in the Church of the Good Shepherd, Glenville, with host Pastor Frederick Auman and Pastor James Hilton officiating at the service of Holy Communion.

ST. JOHN'S CHURCH, Hudson, will dedicate a set of 25 carillon bells for Easter. Other units will be added in the future to enlarge the instrument. St. John's was host to the Wagner College Choir early in March.

LUTHER LEAGUERS from Emanuel Church, Hudson, will join those of St. John's and St. Mark's (American Lutheran) for a post-Easter trip to a 100-mile-distant Greek Orthodox Monastery.

ST. MARK'S CHURCH, Albany, will introduce the *Service Book and Hymnal* on Palm Sunday. The first setting will be used, in line with the usage in other Albany churches.

ST. MARK'S CHURCH, Middleburgh, achieved 100 per cent benevolence and LWA quotas in 1958 through regular channels, without special appropriations.

EVANGELICAL CHURCH, Poestenkill, was host for the presentation of the drama, "Cry the Beloved Country," a production of the Bishop's Company (Methodist Church), sponsored locally by the Poestenkill-Sand Lake Clerical Association.

The congregation successfully met its LWA and Wagner College quotas.

New Jersey Church Adopts Long-Range Building Plan

By RALPH I. SHOCKEY

BUILDING PLANS for the next 20 years were adopted by St. John's Church, Westville, at the annual congregational meeting, according to Pastor Edwin E. Wisser, Jr.

Architect's conception of St. John's Church, Westville
Plant will satisfy all future needs

Plans call for a new fellowship hall seating 350, educational unit with ten classrooms, enlargement of the present edifice, and renovation of the existing parish house.

The congregation adopted a $28,000 budget which is the highest in the history of the 44-year-old parish. St. John's has 1,150 baptized and 693 confirmed members.

Groundbreaking for the new $58,000

Only $10.75 for this de luxe Oxford Bible....

02227x Marrakesh Persian Morocco, flexible binding, half circuit, leather lined to edge. Concordance, Bible Study Helps. 5x7⅛, only 13/16" thick.

Ask your bookseller to show you these two new Bibles at irresistibly low prices...

04334x Morocco grain Calf, half circuit. 5x7¼, only ⅞" thick. **Only $9.75**

04337x Levant grain Goatskin, half circuit, leather lined. 5x7¼, only ⅞" thick. **Only $11.75**

Quality Means Oxford

AUTHORIZED KING JAMES VERSION • OXFORD INDIA PAPER • **OXFORD UNIVERSITY PRESS, Inc.**

CLARA MAASS MEMORIAL HOSPITAL
SCHOOL OF NURSING
Affiliated with Upsala College
* * *
Apply Now for September 1959
Write to:
Director of Nursing School
CLARA MAASS MEMORIAL HOSPITAL
Belleville, New Jersey

CHRIST THE KING
LUTHERAN CHURCH IN THE LOOP
327 La Salle Street
(second floor)
CHICAGO
LLOYD L. BURKE, Pastor
Holy Communion 9:30 a.m.
Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.

THE FIRST ENGLISH LUTHERAN CHURCH

3119 W. Sixth St., Los Angeles 5, California
The Rev. E. Dale Click, Pastor
Sunday Services, 9:30 and 11:00 A.M.

IN MIAMI, FLORIDA
St. Peter's
The New Cathedral of the South
33rd to 34th Avenue
on West Flagler Street
Worship
9:30 and 11 A.M.
Sunday School
9:30 A.M.
Co-Pastors
Carsten H. Ludder
John R. Taylor
air conditioned

NEW JERSEY . . .

Christ Church, Camden, was held Feb. 5. Pastor Robert G. Peterson conducted the service. The new structure features an 8½-foot black metal cross fastened to a red brick chancel wall, a red brick pulpit, and an exterior brick tower supporting a 22-foot aluminum cross.

The building will seat about 200 and is expected to be completed by early fall. The present 35-year-old building will be renovated for educational purposes.

THE REV. PETER D. FISH was installed as pastor of St. Michael's Church, Ellisburg, Feb. 15. Synod President Knudten, Southern Conference Secretary William Laird, and the Rev. Robert J. Wilde of Philadelphia, participated.

PENNSYLVANIA

Spring Meeting Set April 13 By Susquehanna Conference

By ROBERT E. PICKING

WILLIAMSPORT — Annual spring meeting of the Susquehanna Conference will be held April 13 at Messiah Church, South Williamsport. Officers will be elected. The new *Service Book* will be used for the communion service.

In the evening a special program will be given by the home missions and rural church work committees.

Himmel's Church Burned

FIRE DESTROYED Himmel's Church, Rebuck (near Herndon), on Jan. 18. The building erected in 1904 was shared by a United Church of Christ (Reformed) congregation. The Rev. Paul W. Billow is the Lutheran pastor.

Plans are being made for reconstruction. The building was covered by $72,000 insurance. The congregation was formed in 1773 in a log church that was replaced by a stone building on the same site in 1817.

MINISTERS of the Susquehanna Confer-

ence held a pre-Lenten retreat in St. Luke's Church, Sunbury. The Rev. George K. Bowers, of Christ Church, Lewisburg, led in meditations on "Our Sacrifices and God's Sacrifice."

Pastor Bowers is general chairman of the financial campaign for a building and expansion program by the Evangelical Community Hospital in Lewisburg.

Rural Church to Expand

ST. LUKE'S CHURCH, Light Street, of the Buckhorn parish, has purchased property for expansion. One building on the adjoining property has been razed for parking space, and another house has been renovated for use as a temporary parish parsonage.

Mr. Duane Johnson, who is currently serving the parish, said an experiment is being made by holding one service in each of the four churches every Sunday. This is accomplished by having laymen lead in worship and speaking at some of the services.

Christ Church, Buckhorn, will begin using the new *Service Book and Hymnal* at Easter. The congregation has been learning the second setting. At the same time new choir vestments will be used.

A teacher training course is also being conducted for all the parish church schools in Christ Church.

Youth Services in Lock Haven

ST. JOHN'S CHURCH, Lock Haven, holds special Lenten services for youth from kindergarten through high school ages, immediately after the weekday church school sessions on Wednesday afternoons. The Vesper service is used, and Pastor Robert C. Klingensmith delivers a short sermon.

St. John's has begun using the 260 new hymnals recently purchased.

BETHANY CHURCH, Montoursville, is using a one-pocket envelope for offerings.

GIVE and HAVE, TOO

with 3-FOLD ANNUITY BENEFITS

A gift annuity agreement with the ULC Foundation assures:

1. Guaranteed income to you for life,
2. Attractive income tax advantages,
3. A capital gift for the Lord's work.

You may designate your gift for the church as a whole, for a cause, for a board or agency, for a synod, for an institution, or for your congregation. You may, if you wish, arrange to have your gift divided among a number of these.

Ask now about rates of income and tax advantages applicable to your age and situation. Agreements may be for a single life or for two lives, joint or survivor. Payments on the latter plan continue as long as either annuitant lives.

A SIX-WAY GIFT SERVICE — UCF OF ULCA

UNITED LUTHERAN CHURCH FOUNDATION

Chester A. Myrom, *Executive Director*

An agency of The United Lutheran Church in America

231 MADISON AVENUE NEW YORK 16, N. Y.

PA.: WILLIAMSPORT . . .
Receipts are divided 68 per cent for current expenses and 32 per cent for benevolence, according to Pastor John J. Lenhardt.

PINE STREET CHURCH, Danville, also uses a single pocket system, dividing the monies 60 per cent for current, 30 for benevolence and 10 for contingencies. The Rev. Robert E. Picking is the pastor.

ST. JOHN'S CHURCH, Northumberland, dedicated its remodeled church Feb. 1. Dr. Ralph C. Robinson, secretary of the Central Pennsylvania Synod, preached.

THE PARSONAGE of Trinity Church, Shamokin, was renovated at a cost of more than $10,000. This completes a general program of construction and renovation that cost $175,000 in three years.

100th Anniversary Planned

TRINITY CHURCH, Danville, will celebrate its 100th anniversary April 19 to 26. Speakers for special services will be Synod President Dwight F. Putman, Secretary Robinson, and Pastors E. L. Leisey, John J. Lenhardt, Byrd C. Springer, and Bernard Krapf.

Pittsburgh Well Churched, Area Study Demonstrates

By LUTHER E. FACKLER

PITTSBURGH—"The Story of Religion in the Pittsburgh Area" was recently issued, presenting a factual picture of the region's religious stature in the city's bicentennial year. The study was compiled and written by the Rev. O. M. Walton, executive secretary of the committee on religion and executive director of the Council of Churches of the Pittsburgh Area.

Church membership is in excess of 70 per cent of the population, with 95 denominations represented. Of the 1,442 parish units, 1,103 are in non-Catholic Christian groups, 262 are Roman Catholic. There are 39 Jewish congregations and 37 parishes affiliated with the Eastern Orthodox and Polish National Catholic churches.

Nearly three-fourths, or 793 churches, are in four large Protestant denominations. Presbyterians lead with 229, Baptists have 218, Methodists 187, and Lutherans 153.

Continued on page 45

Handel Anniversary Year

Recordings of The Messiah*

● **Sir Thomas Beecham, the Luton Choral Society and the Royal Philharmonic Orchestra**

VSG6401 (Complete, four records) **$19.98**

VSG1130 (Excerpts, one record) **$4.98**

● **Leonard Bernstein, the Westminster Choir and the New York Philharmonic Orchestra**

VSG242 (Excerpts, two records) **$7.98**

● **Hermann Scherchen, the London Philharmonic Choir and the London Symphony Orchestra**

VSG3306 (Complete, three records) **$14.98**

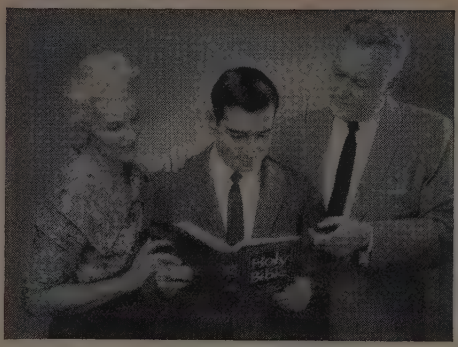
***33 1/3 RPM LONG PLAY**

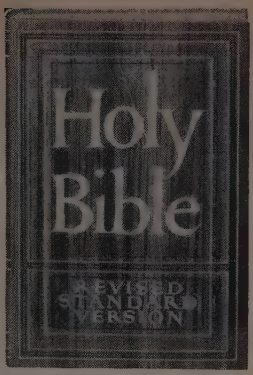
Order from

UNITED LUTHERAN PUBLICATION HOUSE

2900 QUEEN LANE
PHILADELPHIA 29, PA.

This Easter . . .





Give God's Word to those you love

. . . *in the living language of the RSV Bible*

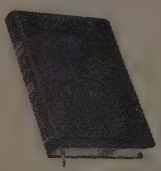
What more timely gift for this moment in this world than a Bible! And what more timely Bible than the Revised Standard Version—so clearly written *in the language we use today* that your loved ones will turn to it twice as often for inspiration and peace of mind.

The RSV replaces out-of-date, confusing expressions with clear, understandable language—yet preserves the poetic beauty of the King James Version. It is based on the most authoritative texts available. And since many of these are ancient manuscripts only recently discovered, the RSV Bible is, in a sense, our *oldest* Bible, as well as our most accurate.

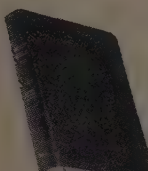
Because of this new clarity and accuracy, *the RSV is a Bible even for someone who already has a Bible.*

Religious leaders of more than 40 denominations have praised the RSV Bible. More than 7 million copies have been sold. This Easter give *your* loved ones a richer understanding of God's Scriptures with this magnificent Bible. They'll long remember you for such a treasured gift.

Young people's Illustrated Edition (2804Z). Contains 12 full-color pictures and 12 maps in color. Black leatheroid binding, with zipper. Limp style. Page size: 5¼" x 7½" Boxed..... **$5.50**
Without zipper (2803)... ..... **$3.50**



Rich, genuine leather (3807,3807R). Handsome edition for family and student. Gold edges, ribbon markers. Page size: 5½" x 8¼". Boxed. Black or red..... **$10.00**
In maroon buckram, shown top right (3800) **$6.50**

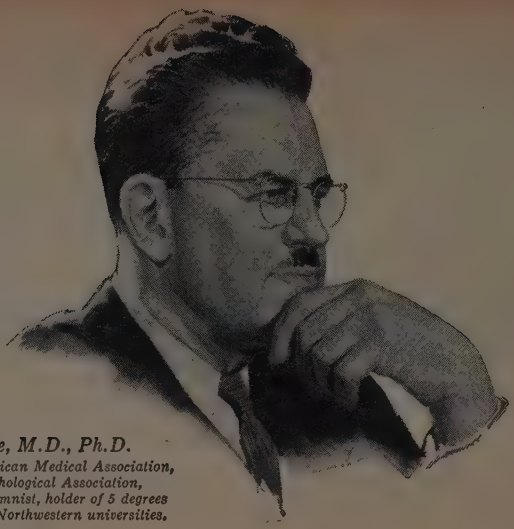


Magnificent India-Paper Edition (3808X,3808XR) Rich black or red genuine leather. Less than 1" thick. Easy-to-read type. Gold edges, stamping; ribbon marker. Presentation page. Page size: 5½" x 8¼". Boxed.... **$13.50**
In luxurious, genuine morocco, leather-lined (3868X, 3868XR)... **$20.00**

Ask your book dealer or denominational bookstore to show you the many handsome editions of the Revised Standard Version Bible today.

THOMAS NELSON & SONS

Exclusive publishers of the Revised Standard Version Bible



George W. Crane, M.D., Ph.D.
Member of the American Medical Association, Pan-American Psychological Association, author, lecturer, columnist, holder of 5 degrees earned at Yale and Northwestern universities.

A Psychologist's Views on Flowers at Funerals

By Dr. George W. Crane

Daisy M., aged 80, is the livewire chorister at the Sunday school in Indiana near our summer home.

"I don't want any flowers at my funeral," she recently informed me. "There is no use wasting money on flowers. I'd rather save my friends that unnecessary expense."

I answered Daisy frankly, because I had known her ever since I was a boy.

"Daisy, I think you are wrong," I began. "I can assure you that the church will be banked with flowers at your funeral. For flowers are an essential part of the spiritual atmosphere of a funeral service.

Positive Psychological Influence

"Obviously, the body lying in the casket cannot see the flowers, or breathe their fragrance. But flowers do offer hope and inspiration to the living. *They exert a positive psychological influence* in buoying up the spirits of the bereaved.

"They indicate the love and affection of friends and relatives. They do appropriate honor to the constructive life of the deceased. They produce a lovely spiritual aura that hangs like a divine halo over the assembled audience.

Can't Allow Spiritual Erosion

"Oh, we could strip all such idealism from the burial ceremony. It would be far 'cheaper,' and it was the policy in Hitler's concentration camps. But we dare not allow such spiritual erosion to take place by becoming too materialistic.

"It is penny wise and pound foolish to strip a funeral service of floral tribute to the dead. For those flowers are a tonic to the soul of the living."

Reprinted by permission.

Florists' Telegraph Delivery Association

PA.: PITTSBURGH . . .

Continued from page 42

The author notes that the large number of churches is due in part to the broken terrain of the region which increased the difficulty of travel in earlier days. Thus it was desirable as the city grew to locate churches on every hill and in every valley.

Another factor was the influx of people from many nations, cultures and religious traditions, each worshiping in its own fashion.

Yet the impression persists that the churches do not fully exert their potential influence on the community's moral and civic problems. The churches are taken too much for granted, it is indicated.

Leaguers Pay to Work

TWENTY Luther Leaguers of Western Pennsylvania dug into their own pockets to work for a week-end. The first work camp sponsored by the synodical league was held at the Lutheran Service Society of Pittsburgh. Roy Henrickson, former president of the Luther League of America, was the director.

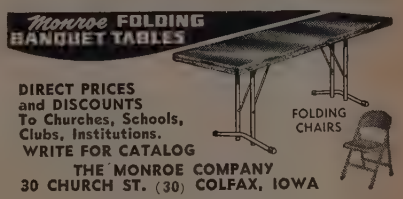
LUTHERAN SERVICE SOCIETY has engaged the Wells Organization to conduct its fund-raising activities. Guidance and assistance in securing financial support were felt necessary because present methods were found insufficient.

Thiel Survey Reported

DR. THOMAS JONES, president emeritus of Earlham College, served as a consultant at Thiel College under the auspices of the Association of American Colleges. His report has just been disclosed.

Dr. Jones found five recurring emphases which seemed to him to give the image of the "Thiel spirit." They are faith in Christ, culture, concern, competence and responsibility.

Among his suggestions: bring in one or two nationally known scholars as faculty members; ask one layman in every congregation to become a "Thiel associate" to interpret the college to the church; enlist another layman, preferably a high school teacher, to serve as admissions counselor in the congregation; and to continue the Thiel development program.


Monroe FOLDING BANQUET TABLES
DIRECT PRICES and DISCOUNTS To Churches, Schools, Clubs, Institutions.
WRITE FOR CATALOG
THE MONROE COMPANY
30 CHURCH ST. (30) COLFAX, IOWA
FOLDING CHAIRS

For Easter Giving or Reading

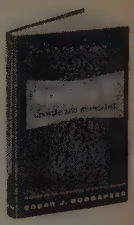
An Inspiring New Book by

EDGAR J. GOODSPEED

World-renowned Bible scholar and author of more than fifty books, Dr. Goodspeed now continues his lifetime of interest in the New Testament with this masterful work that will be hailed as the definitive study of the author of our first Gospel.

MATTHEW

APOSTLE AND EVANGELIST



Here, at last, is conclusive proof that the first Gospel *was* written by Matthew the tax-gatherer. Dr. Goodspeed introduces—and carefully substantiates—procedures wholly new to Bible criticism—and uses significant new findings from the Dead Sea Scrolls to prove that no other New Testament writer but Matthew could have written the first Gospel. The result is a vivid, definitive study of Matthew—and an ideal book for Easter giving or reading. $3.50

Now At All Bookstores

THE JOHN C. WINSTON COMPANY
Philadelphia & Toronto

MARION COLLEGE

The Only Two-Year College

FOR WOMEN

IN THE ULCA

COOPERATIVE PROGRAMS — SMALL CLASSES
LIBERAL ARTS, MUSIC — PERSONAL ATTENTION
HOME ECONOMICS — CHRISTIAN ATMOSPHERE
PRE-PROFESSIONAL — MODERATE RATE — SPORTS
BUSINESS
12th GRADE

Write: JOHN H. FRAY, D.D., President
Box K, Marion, Virginia

Carthage College

Carthage, Illinois

. . . A fully-accredited co-educational four-year liberal arts college with one of the best student-teaching ratios available. Almost half the faculty members hold a doctorate degree —a record equaled by few other schools.

Write—Director of Admissions
Carthage College, Carthage, Illinois

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Charles B. Foelsch, Ph.D., President

Berkeley 8, California

OUR GROWING SEMINARY IN THE WEST

Investment opportunity on the home mission frontier: Our Fund for the new chapel is growing—Friends, East and West are sending gifts! Memorial gift inquiries also invited.

8th academic year begins September 2, 1959

Pocono Crest Camps

Pocono Pines Pa.

CHICKAGAMI for BOYS
NAWAKWA for GIRLS

Controlled by Valparaiso University. 34th Season. 2,000-Acre Estate atop the Poconos. Lake. Balanced program of sports and creative activity. Experienced Counselors. Physician. Lutheran services. Booklet "TL"—4 wks. $175—8 wks. $325

WESTERN CANADA

Good Samaritan Hospital Plans $500,000 Addition

By E. G. GOOS

EDMONTON, ALTA.—Construction of a 100-bed addition to Good Samaritan Hospital, owned and operated by the Lutheran Home Society of Edmonton, was approved at the society's annual meeting on Feb. 22.

Capital expenditure of the addition will be partly covered by an initial government grant of $3,000 per bed. Total construction cost is estimated at half a million dollars.

The treasurer's report showed receipts in gifts amounting to $9,000 and an excess of revenue over expenditure amounting to $32,929.

New Men for New Fields

DR. G. A. HEIMANN, social missionary in Winnipeg, Man., has accepted the call of St. Peter's Church, Winnipeg, to be assistant pastor.

Pastor Heimann will serve as missionary under the Board of American Missions, giving special attention to New Canadians.

The Rev. R. H. Sevold of Flin Flon, Man., has accepted the call of the Board of American Missions to develop a mission in the Windsor Park area of Winnipeg.

The Rev. J. Fullmer of Gimli, Man., under a similar call, will seek to develop a mission in the Hayesborough area in Calgary, Alberta.

TRINITY CHURCH, Edmonton, has extended a call to the Rev. F. H. Penner, Shellbrook, Sask., to serve as co-pastor. The Rev. Bert Zemke, Leduc, Alta., has accepted the call of Trinity Church, Saskatoon, left without a pastor when the Rev. Adelbert Goos assumed his duties as assistant to the president of the Western Canada Synod at the beginning of the year.

ST. MARK'S CHURCH, Regina, dedicated its chapel and laid the cornerstone on Feb. 8. The Rev. Andrew C. Blackwell, Williamsburg, Ont., who had developed the mission

Dr. Stiebeling Honored

Continued from page 37

between Washington, Rome, Geneva, and South America.

Despite her work load, she has given unstintingly of her time to the church, serving in positions of leadership at Luther Place Memorial while not being above "helping in the kitchen with serving a dinner and washing the dishes," as one member reported.

She was a member of the ULC delegation to the World Order Study Conference of the National Council of Churches' department of international affairs last November in Cleveland, has participated in the NLC's Washington seminars on the church and national life, and helped plan the ULC Board of Social Mission's faith and life institute for women in March, 1958.

WESTERN CANADA . . .

to the date of organization, preached the dedicatory sermon. Pastor Goos officiated at the cornerstone laying.

Evangelists Need Training

THE EVANGELISM lay school at Winnipeg, Man., attracted students from over a hundred miles away, but one of its leaders, the Rev. Norman B. Nelson, came all the way from Seattle, Washington. The school was a co-operative effort of the Western Canada and the Icelandic Synods. Pastor Nelson is the Icelandic Synod's evangelism chairman.

Ninety representatives of the congregations in and around Edmonton attended the Edmonton evangelism lay school.

Smaller attendances were recorded at the lay school in Ponoka, Alta.; Regina, Sask.; and Inglis, Man.

ALBERTA District Luther League, convening at St. Paul's Church, Ellerslie, elected a schoolteacher for its president, Mr. Otto Gloeckler, Rimbey, Alta.

Other members of the executive are: Jake Lange, Valerie Grams, and Esther Marinoski.

Wittenberg College
Springfield, Ohio

announces that faculty appointments will be made for 1959-60 in the following fields:

Biology	Spanish
Business Administration	Mathematics
Economics	Psychology
English	Sociology

Attractive salaries and excellent opportunities for professional growth.

Send credentials to John N. Stauffer, Dean

10,000 HAPPY TOMORROWS IN FLORIDA—FOR A 4c STAMP TODAY!

CAPE CORAL gives you *more* of what you look to Florida for. That's why thousands of families have already invested over $9,000,000 in homesites there. Just a 4c stamp brings you all the facts about this exciting new waterfront community!

- **CAPE CORAL challenges comparison!**
- **CAPE CORAL invites inspection!**

CAPE CORAL, on Florida's beautiful Gulf Coast, is offered and sold on merit alone — for as little as $20 down and $20 per month!

Send for and read the "Cape Coral Story"

It's yours for the asking

ABSOLUTELY FREE

Send no money, please!

Mail coupon for this amazing book today!

CHAMBER OF COMMERCE MEMBER

Lee County and Ft. Myers • Dade County • Florida State

Gulf Guaranty Land & Title Co., Dept. R18
1771 N. Tamiami Trail, Fort Myers, Florida

Please rush my FREE copy of "The Cape Coral Story" in full color.

Name.....

Address.....

City.....Zone.....State.....

—CHANGES OF PASTORATE—

CANADA

ARBUCKLE, JOHN. From St. James' Church, Hespeler, Ont. To Trinity Church, Walkerton, Ont.

HAKKINEN, TOIVO. To Wuoristo Finnish Church, Copper Cliff, Ont.

WINTER, OTTO. From St. Peter's Church, Zurich, Ont. To Martin Luther Church, Toronto.

WULF, KARL. From Martin Luther Church, Toronto. To First Church, Toronto.

ZIMMERMAN, JOHN. From Zion Church, Pembroke, Ont. To St. Mark's Church, Kitchener.

CENTRAL STATES

SMITH, CLIFFORD C. To Liberty, Mo., mission developer.

GEORGIA-ALABAMA

LINN, J. ARTHUR. From Macon County parish, Ga. Retirement.

KENTUCKY-TENNESSEE

FRITZ, ROBERT D. From Resurrection Church, Kings Mountain, N. C. To Bethany Church, Memphis.

PARK, KARL M. From Murfreesboro parish, Tenn. To Shelbyville parish, Tenn.

MARYLAND

BIRX, CHARLES. From St. John's Church, Sparrows Point. To Sharpsburg parish.

MICHIGAN

ZOELLER, ROBERT E. To Resurrection Church, Detroit, assistant pastor.

NEW YORK AND NEW ENGLAND

IRELAND, ROBERT M. From Holy Trinity Church, Elmira, N. Y. To Resurrection Church, Buffalo.

MILLER, HERMANN B. From Grace Church, N. Tonawanda, N. Y. To Redeemer Church, Utica.

STOREK, CARL J. From St. Mark's Church, Norwich, Conn. Retirement.

WEISKOTTEN, RICHARD. From St. Stephen's Church, Hicksville, N. Y. To Redeemer Church, Hicksville.

PENNSYLVANIA MINISTERIUM

MOORE, LEWIS D. From Trinity Church, Slatedale, and Heidelberg Church, Saegersville. Retirement.

VIRGINIA

LANGE, MELVIN S. From Holy Trinity Church, Hickory, N. C. To Resurrection

PHILADELPHIA'S NEW
MESSIAH LUTHERAN
Church
Broad & Boulevard (4400N)
C Bus, R Bus, Subway
DR. ROSS STOVER Preaches
11 A.M. 7:30 P.M.

Chancel furniture and pews of fine Craftmanship and Design. Write for catalog.
PAGE CHURCH FURNITURE CO.
Albemarle, N. C.

CUSTOM-LINE 111

Aluminum
Coat and Hat Racks

Tailored to fit any given open or closeted wall area. Smart in design and modern in "clear", "gold" deep etched anodized finishes and combinations. Quality built—closed-end aluminum tubing, rigidly held in cast aluminum brackets that are adjustable for height in dovetailed mounting extrusions. Brackets also adjustable to any desired centers.

Write for Bulletin CL635

Detail shows how dove-tail extrusions (which mount on any centers) hold brackets at any desired height.

VOGEL-PETERSON CO.
1121 W. 37th Street • Chicago 9, Illinois

Synod Convention Calendar

April 6-9
NORTH CAROLINA:
Augsburg Church, Winston-Salem

April 7-10
VIRGINIA: Trinity Church, Newport News

April 13-16
SOUTH CAROLINA:
St. Stephen's Church, Lexington

Church, Arlington.

MOYER, VIRGIL A., JR. From St. Peter's Church, Shenandoah. To assistant to synod president.

DECEASED

MRS. ALVERDA JANE KNERR, nee Miller, 73, widow of the Rev. Wallace R. Knerr, died Feb. 24 at Denver, Pa. She was born in Red Hill, Pa.

Pastor Knerr, who died in 1950, had served St. Michael's Church, Strasburg, Pa., and St. John's Church, Denver, Pa.

Surviving are four daughters, Mrs. Russell Derr, Mrs. Delf Fransham, Mrs. Joseph Brand, and Mrs. Richard Kurtz, and a son, W. Luther Knerr.

A funeral service was conducted at St. John's Church, Denver, on Feb. 27 by the Rev. W. E. Waybright, pastor of St. John's, and the Rev. Harold Minnich, pastor of Lincoln parish.

Burial was at Fairview Cemetery, Denver, Pa.

DR. JAMES OOSTERLING, 74, for 34 years superintendent of Baltimore Lutheran inner mission, died Feb. 28.

A native of Holland, he graduated from the University of Amsterdam, came to the United States in 1907 and completed studies for the ministry at Hamma Divinity School in 1914.

He served as home mission pastor in Illinois and chaplain in Virginia. In 1922 he became superintendent of the Baltimore Lutheran Inner Mission. After his retirement in 1956 he was called as visitation pastor of Second English Church, Baltimore.

He is survived by his wife, the former Lourenna Harkins, and a daughter, Mrs. Rosalinda O. Smith.

Funeral services were conducted March 3 at Second English Church, Baltimore, by the Rev. Augustus Hackmann, senior pastor of the congregation.

Burial was in Deer Creek Methodist Church Cemetery, Harford County, Md.

TOUR MIDDLE EAST/USSR

With experienced Christian leader, recognized authority on the Middle East past and present. Choice of Middle East tours: Summer, July 1; Christmas, December 9. USSR Russia By Motorcoach tours weekly May through September. For details on these all-expense 28-day Middle East 8-country air tours, or the Russia 18-day tours, write MAUPINTOUR ASSOCIATES, 101 Park Avenue, New York City, Middle East/USSR travel specialists.

AGENTS WANTED

Run a spare-time Greeting Card and Gift Shop at home. Show friends samples of our wonderful new 1959 All-Occasion Greeting Cards and Gifts. Take their orders and earn up to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 20, Ferndale, Mich.

"8 MISTAKES PARENTS MAKE"

Every parent should have this new book about child training. It is free; no obligation. Simply address Parents Association, Dept. 1493, Pleasant Hill, Ohio.

INFORMATION DESIRED

Woldemar Brockert sought by nephew. Anyone knowing of his whereabouts, write to: Waldemar Brockert, 28 Howlett St., Buffalo, N. Y.

PARISH WORKER WANTED

For medium-sized downtown Lutheran Church in Nashville, Tennessee. Should be qualified for guiding educational and youth program. Some office management ability also needed. Good salary. Prefer woman 25-35 years of age. If interested write Chas. E. Dahlinger, 3610 Meadow Drive, Nashville 12, Tennessee.

ORGANIST-CHOIRMASTER

Desires full-time position; experienced in Lutheran church music. Box 763, THE LUTHERAN.

WANTED — REGISTERED NURSE

With executive ability to live in a twenty-bed Convalescent Home. Eight hour duty. Bethesda House, 513 W. Front St., Media, Penna.

IN CONCLUSION

FOR FIVE DAYS this month the "mural room" in Chicago's Maryland Hotel was buzzing with talk about Lutheran unity. On March 3 and 4 the 27 men working on "The American Lutheran Church" merger sat around a long table tucking in the odds and ends of their plans for uniting three churches in April, 1960.

On March 5 to 7 another 46 men took over the room, around the same table, planning another Lutheran merger uniting four churches (including the United Lutheran Church).

The main difference between the two meetings was that at midmorning and midafternoon coffee breaks the TALC group had cookies with their coffee, and the JCLU group had coffee without cookies. Reasons why the two groups don't meet together, planning one merger instead of two, go deeper than the cookie question, but not much deeper. It seems that nothing can be done to change the situation.

TALC IS practically a sure thing. The JCLU (Joint Commission on Lutheran Unity) merger is almost certain, but may not come as soon as many of us hoped. Instead of the autumn of 1961, it may be delayed until 1962. Augustana Church leaders want to go through the proposed constitution carefully in all their conferences, and perhaps suggest amendments which may delay final action until Augustana's 1962 convention.

It is easy to understand why Augustana leaders are cautious. Their membership will be about 19 per cent of the merged church, with the ULC membership 78 per cent. (The other two churches in the merger are very small.) Before Augustana gives up its identity in the new church, it wants to be sure the plans are good.

Augustana is a tightly knit church, with many of its powers in the central organization rather than scattered among synods as we have them in the ULC. This is especially the case regarding ordination and supervision of pastors. Also Augustana has various pieces of church machinery (such as a Board of Youth Work) which have worked well, and its leaders don't want to give them up.

There has to be some trading back and forth to get things so they will be reasonably satisfactory to everybody. Of course nobody will be entirely satisfied in any of the merging churches, not during the first few years. Later on we will all have forgotten which church we came from, and will be grateful to be members of a better, stronger church.

DISCUSSIONS in these JCLU meetings are sharp and to the point, but always in a generous spirit. There aren't any quarrels. If some proposal doesn't get a strong majority vote it is sent back to a committee for further study.

A terrific reason why the merger talks have gone smoothly is ULC President Franklin Clark Fry. Work on a far-sighted church constitution is the sort of thing he has been training for during his whole life. Experience in negotiating with all sorts of church people, including hierarchy of the Russian Orthodox Church, has given him skill in patient reconciling of divergent points of view.

Dr. Fry always has his own ideas clearly in mind, but can modify them swiftly when someone suggests better ideas. I sit there google-eyed observing his dexterity and genius in seeing to the heart of each question and coming up like an IBM calculator with a good answer.

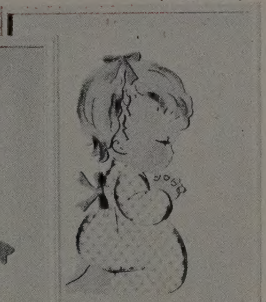
—ELSON RUFF

4 new nursery pictures

(NM9110B)

(NM9120B)

(NM909B)



(NM908B)

Full color, under glass. White wooden frame. Hair made of gold felt. Boy in blue flannel cloth pajamas, girl in pink flannel nightie. 10 x 13 inches. Individually boxed. Perfect gift for Nursery Department or the child's bedroom.

boy kneeling (NM908B)
girl kneeling (NM909B)
boy standing (NM9110B)
girl standing (NM9120B)

$3.50 each

UNITED LUTHERAN PUBLICATION HOUSE

2900 QUEEN LANE, PHILADELPHIA 29, PA.

22 W. Madison St.
Chicago 2, Ill.

610 Wood St.
Pittsburgh 22, Pa.

1233 Hampton St.
Columbia 1, S. C.

31 E. North Ave.
Baltimore 2, Md.

115 So. 13th St.
Philadelphia 7, Pa.

3103 W. Sixth St.
Los Angeles 5, Calif.

17 Park Place
New York 7, N. Y.

219 W. Sixth St.
Austin 61, Texas

805 Locust St.
Des Moines 9, Iowa

11 Arzuaga St. (P.O. Box 335)
Rio Piedras, Puerto Rico

237 King Street W.
Kitchener, Ont., Canada

The Library
Pacific Lutheran Seminary
2750 Marin Ave
Berkeley 8 Calif

OLSON One ... Free

Amazing, Low-Priced

BROADLOOM

Like Millions of Olson Customers, You, too, Can

SAVE UP TO 1/2

Direct from Factory To You

"IF you'll send me your Old Rugs, Carpets and Clothing at my expense . . . I GUARANTEE to send you the finest, longest-wearing Broadloom Rugs or wall-to-wall carpeting you ever had for so little Money." Walter E. Olson

Double the Wear

Monthly Payments —if you wish

By the famous Olson Process, the valuable wools, etc., are reclaimed like new, sterilized, shredded, bleached, merged, carded and re-spun with choice **NEW WOOLS,** re-dyed and woven in a week into heavier, deeper-textured Reversible Olson Broadloom Rugs or wall-to-wall Carpet lovely enough for the finest homes.

FREE—Beautiful New Olson Rug Book—FREE Rug Coupon . . . just clip the *Coupon-Postcard* below, write your name and address and drop in any mail-box (no stamp or envelope needed).

Write Your Name & Address—Cut Out Card—Mail

YOUR NAME _____

ADDRESS _____

TOWN _____ STATE _____

No Postage Stamp Necessary If Mailed in the United States

BUSINESS REPLY CARD
First Class Permit No. 66, Chicago, Illinois

Postage Will Be Paid By—

OLSON RUG CO. Dept. E-47

CATALOG DEPT. **Chicago 41, Illinois**

CHOICE OF 44 COLORS A... PATTERNS regardless of co... ors in your Materials. A... width up to 18 feet wi... No Seams, any length:

RICH TWEEDS FLORA...
SOLID COLORS OVALS
TONE-ON-TONE ROUND...
EMBOSSED EFFECTS
EARLY AMERICAN
ORIENTAL DESIGNS

2 RUGS IN ONE
USE BOTH SIDES. LIKE GETTING ONE RUG FREE

FREE Scatter Rugs...

(Up to $16 Extra Value... just for trying roo... size Olson Rugs. If n... delighted, return for refun... and you keep Scatter Rug...

Limited Time Offer. Clip a... ←Mail Postcard today!